

A N 18 Ed
Historical Description
OF THE
KINGDOM
OF
Macasar
IN THE
EAST-INDIES.

In Three Books. by M. Gervaise

Giving a particular account :

- I. Of the Situation of the Country, the Product and principal Towns in it.
- II. The Manners and Customs of the Inhabitants, their Government, Trade, Recreations, Habits and Marriages.
- III. The antient Idolatry of the *Macasarians*, the Progress of the Christian Religion among them; and the Establishment of the *Mahometan*; with the Circumcision of Women peculiar to those People.

Together with a particular account of the Arts and Cruelties used by the *Batawians* to establish themselves in, and exclude all other *European* Nations from that Country.

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AN
HISTORICAL
KINGDOM
OF
MUSCARI
IN THE
EAST INDIES

Jos: Banks

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THE
HISTORY
Of the Kingdom of
MACASAR.
BOOK I.

Containing the Situation of the Country, the Fruits, Plants, and living Creatures which it produces, together with the Principal Rivers and Cities that belong to it.

THE Kingdom of *Macasar*, which the Inhabitants call *Mancafar*, is seated in the most Southern part of the Great Island *C E L E B E S*. The Length of it, which is taken from the North to the South, may extend it self about six score leagues; nor is it less than fourscore broad; which is the Breadth that is usually allow'd to that Island.

Tho' it has been always lookt upon as one of the most Potent Kingdoms of the Indies, 'tis not above fourscore years that it extend-

ed any farther than from the fourteenth to the sixteenth Degree of Southern Latitude ; for the Kingdoms of *Mandar*, and *Bouguis*, which border upon it to the North, were not conquer'd and united to the Crown of *Macaſar*, till they were ſubdued by the Grandfather of the Preſent King.

That Prince, who from his youth had always appear'd a moſt paſſionate lover of Honour, beyond what the *Indians* are wont to be, propos'd to himſelf betimes the Conqueſt of the whole Iſland. The ſucceſs of his firſt Campaigns flatter'd his Hopes, that he might accompliſh his deſign in a little time, and without much hazard. For the Terror into which he put all thoſe where he began the war and ſignaliz'd his firſt Achievements, was ſo general, that the ſtrongeſt Cities believing themſelves too weak to ſuſtain a Siege, open'd their Gates to him as ſoon as ever they receiv'd the Summons to ſurrender. But unexpected Death put a ſtop to the Career of his Victories, juſt as he was upon the very point of ſeeing himſelf Maſter of the whole Country.

This Prince not ſatisfy'd, with the Great number of Concubines which he kept, being charm'd with the Beauty of a Lady, who was Wiſe to one of the moſt powerful Lords of his Court, nothing would ſerve him but taking her to himſelf. The Lord, who lov'd her no leſs than he was belov'd by her, was griev'd to the very Soul ; but he thought it beſt to diſſemble his Reſentment, till he found

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found a favourable opportunity to Revenge himself; which about three or four months after presented it self to him as favourable as he could have desir'd. The King being desirous to divert his new Mistress with seeing the Fishermen at work with their Nets in the adjoining Sea, took water with her, only He and She, in one of his most Magnificent Pleasure-boats or Yachts; at what time the Jealous husband slip'd in among the Rowers without being perceiv'd, and when he found himself so far from the Shoar that there was no fear of the Guards, that were left behind upon the dry land, he boldly enter'd the Cabin, where the Prince was alone with his Lady, threw himself briskly upon the King, and with five or six mortal Stabs laid him dead at his feet; and having so done, without any thing of astonishment, flung himself into the Sea; nor was it ever afterwards known what became of him.

But tho' he had thus avoyded the punishment, which he deserv'd, his Crime however did not escape without a just reward. Presently his nearest Relations and his dearest Friends were seized upon, and thrown into Chaldrons of boyling water, where they ended their lives in the longest and most cruel of Torments.

The News of this fatal Accident put all *Macasar* into a Consternation not to be exprest, nor could they ever have admitted any Consolation for the loss which they had

sustain'd in the person of so great a King, had he not left behind him two Sons as brave as himself, and most worthy to succeed him.

The Eldest, who was call'd *Craen Sombanco*, was hardly in his two and twentieth year, when he ascended the Throne. Nevertheless it was not long before he answer'd the high Opinion which the People had conceiv'd of his merits. Hardly had he pay'd his last Duties to the King his Father, but he put himself at the Head of a numerous Army, to compleat the Conquests of *Mandar* and *Bougis*, which had been so gloriously begun. In which Enterprize he became so prosperous, and the Prince *Daën Ma-alle*, his Brother, did him such signal pieces of service, that in less than a year, being Master of those two Provinces, he return'd to *Macasar* laden with their Spoys, and five Princes whom he had taken Prisoners in that War, became the Honour, and most glorious Ornament of his Triumph.

He might also at the same time have made himself Master of the Kingdom of *Toraya*, which borders upon the Province of *Mandar*, and the only Kingdom that remain'd to be conquer'd, on that side the Line. Which Conquest was so much the more easie, because the Cities that belong'd to it, which were either not tenable, or ill guarded, were not able to stop the fury of an Army that for ten years together had been always victorious; but in him, the love of pleasure was more predominant, than the love of Honor

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5

Honor, and no less fatal to his Reputation, than it had been to the life of the King his Father. Weary of the Fatigues of War, tho' advantagious, he sought unmanly repose in his Capital City, and abandoning himself to all manner of Debaucheries, drew on him the greatest Misfortunes that could befall a Sovereign.

The *Hollanders*, to whom he had given permission to settle themselves, and trade in his Dominions, and who sought for an Opportunity to fortifie themselves in the Country, made their best of his ill conduct. You shall find in the sequel by what Intreagues they engag'd the Province of *Bouguis* to revolt, and how at length that unfortunate Prince was constrain'd to come to an Accommodation with 'em, upon Conditions that will render his Name odious and contemptible to all Posterity. For so it fell out, that after a Treaty so ignominious, as if he had had nothing more in the world to do, he gave himself wholly to Luxury and Debauchery, till being soon worn out by the Excesses of a voluptuous life, he ended his days like the greatest part of the *Indian Kings*, that are rarely known to exceed forty or fifty years.

Daën Ma-alle, his Brother, (and Father of those two young Princes, *Louis Daën Rourou*, and *Louis Dauphin Daën Toulolo*, whom the most Christian King, out of his wonted Goodness, caus'd to be brought up at *Paris*, in the College of *Jesuits*,) was by nature, and the more inviolable Laws of the Country,

to have succeeded to the Crown of *Macasar*; for there, as in the greatest part of the Kingdoms of *India*, the Brothers succeed, to the Exclusion of the Children Lawfully begotten. But it was now for some years that the *Hollanders* had been extreamly afraid of him, because he was more a Politician, and understood 'em much better than his Brother; so that they found a means to render him suspected to his Sovereign, and to be remov'd from Court.

Thereupon *Craen Biset*, the only Son of *Sombanco*, taking the Advantage of *Daen Malles* absence, caus'd himself to be proclaim'd King the same day that his Father dy'd, that he might not give his Uncles Friends time to oppose his Government. He was no sooner upon the Throne, but he assembl'd the States of the Kingdom, to let 'em know that he was resolv'd to declare War against the Kingdom of *Toraya*, to which he was engag'd by the sad remembrance of the ill usage which the deceased King his Father had receiv'd at their hands during the last years of his Reign, as also for that he could not pardon those barbarous People their Incursions, and the Ravages they had committed in his Dominions. He added farther, that his own Honour, the safety of his Realms, but more especially the Interest of the Law of *Mahomet*, which he profess, demanded of him not to suffer these People any longer in repose, who had render'd themselves unworthy to live, for that hitherto they had only liv'd to oppress

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oppress their Neighbours, and to oppose the Establishment of the true Religion: and therefore for his part he was ready to sacrifice his Kingdoms, and even his life in the Execution of a Design which appear'd to him so just and pious. But that it behoved them as faithful Subjects, to contribute on their parts, as far as consist'd with their convenience; not being desirous to lay any heavy burthens upon 'em, or to exact any thing from 'em, but what the purity of their Zeal for Religion, their Consideration of the public welfare, and their friendship for himself prompted 'em to do upon such an Occasion.

Tho' all the People were well pleas'd with the peace which they enjoy'd, and tho' the King himself foresaw, that it would be a difficult thing to engage 'em in a war, yet this speech made such an Impression upon their minds, that in a very little time after he saw himself at the Head of a numerous Army ready to follow him wherever he led 'em.

The Inhabitants of the Kingdom of *Toraya*, having intelligence of all these Proceedings, thought it not convenient to stay for him, but quitted their Cities, and betook themselves to their Forests and Mountains; where they so well entrench'd themselves, and made the best advantages which the Nature of those Places afforded 'em, that the Prince, who follow'd 'em close at the Heels, was forc'd to summon up all his courage to make

him despise the Danger and Hazard that manifestly attended his attacking 'em in those difficult Places. In short, they defended themselves for several days with so much resolution and success, that the King lost several of his best Officers, and the number of the slain upon the place was almost equal on both sides.

The Prince, finding what a difficult Task it would be to force 'em in their Entrenchments, set fire to the Forests, which constrain'd 'em to quit their Posts, and brought Victory over to his side, which till then had in a manner stood Neuter.

The greatest Part of these unfortunate Creatures laid down their Arms, and came to implore the Clemency of the Victor; and he dealt so gently by 'em, that he cashier'd some of his Captains, because they were so bold as to insult over the miserable in his Presence, and gave their Commands to others whom he had observ'd to have behaved themselves best, in the Heat of action, or to such as he knew had follow'd the Example of his Moderation.

They who after the Conflagration which had consum'd the Forests, were no longer in a Condition to defend themselves, and yet scorn'd to submit to the Victor, betook themselves to the more impassable Forests, and Mountains, whither it was not prudence to pursue 'em. There they possess to this day between twenty and Thirty leagues of Territory, from whence they dare not stir.
There

There they live upon nothing but the Flesh of red Deer and wild Boars, in the Chace of which they spend almost all their time. The only Fruit which is fit to be eaten among 'em is call'd *Bacaran*, as big as a Man's Head, having a Rind all over green, and a Pulp within enclining to white. The Tree that bears it is like an Orange-Tree. Had they but salt to season their Victuals, a little Rice for variety, and Linnen wherewith to cloath themselves, they might live well enough without the *Macasarians*. But the want of those Things constrains 'em to go sometimes abroad incognito, to purchase 'em for Mony, or else to give in exchange for 'em Gold-Dust, Opium, and Poysons the most subtil and piercing that are to be met with in the World, with which those Savage Places abound. Whence it comes to pass, that their Arrows which are always poyson'd (for it is chiefly for that use that they drive such a trade in that deadly Commodity) never enter the Body but they prove Mortal.

Moreover, since the *Alcoran* has been admitted into the Island, the People of *Toraya* have quitted Paganism, and acknowledge One First Being, which is the Beginning and End of All Things created. They adore this Being, and pray to it at certain Hours of the day and night, as the Moors do: but as for the Mahometan Religion they have always constantly refus'd to embrace it; nor can it hardly be imagin'd what an Aversion they have to it. For in regard they understand
that

that it serv'd for a pretence to the Prince who expell'd 'em out of their Country to make war upon 'em, they cannot endure to hear it so much as mention'd without falling into the Extremity of Passion, and bestowing a thousand Curses upon it. I have hear'd say, that it would be no difficult thing to perswade 'em to admit the Gospel, were it preach'd to 'em, by Persons whom they could have no reason to suspect of holding Correspondence with the *Macasarians*. They have to this day retain'd some ancient Laws, by the Observation of which they live in Great Union one with another. Robbery and Infidelity in Trade are Crimes which are never pardon'd in their Petty Republic. No Stranger, whoever he be, can be admitted among 'em without express permission first obtain'd from the Officer who is made choice of to watch over the security of the Country; and if any are found out who have not this Permission, they are immediatly condemn'd and carry'd to the Place of Execution without any other formal Proceedings according to Law. To conclude, it was that Victory so famous in the *Indies*, which the King of *Macasar* obtain'd about seven years ago from the Inhabitants of *Toraya*, which secur'd to him all the Conquests which his Ancestors had won before him, and gave him full possession of all that part of the Island of *Celebes*, which extends it self from the Equinoctial Line to the sixteenth Degree of southern Latitude, all which he peaceably enjoys at this day.

Now

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Now in regard this Country lyes in the Middle of the Torrid Zone, 'tis easie to believe that it must be very hot. So that it would be impossible to live there, were not these excessive heats allay'd by constant Rains, that fall in great Abundance and cool the Earth, five or six days before and after the full Moons, and during two months that the Sun moves north or south in his Course through the Signs of the Zodiack. This Mixture of Rain and heat together with the vapours that continually exhale from the Mines of Gold and Copper, which are very plentiful in that Country, are the Occasion every day, about Sun-setting, of such dreadful Thunders, enough to daunt a more than Ordinary Resolution.

The Air without Question would be very unwholesom, were it not for the Northern Breezes that blow there continually the greatest part of the year. If they happen to cease, during their accustom'd time, which is but very seldom, the whole Country is afflicted with the Pestilence, the small Pox and several other Contagious diseases that sweep away the Inhabitants in great numbers: but on the other side, when they continue blowing with an equal Briskness, all People are very well, and the greatest part of the Men enjoy a perfect Health to a hunderd or sixscore years of age.

Of all the Provinces which compose this Kingdom, there is not one but what has some particular Advantage, and renders it necessary

necessary to the rest. Even Those, where you see nothing but inaccessible Rocks and Mountains, desolate Plains, Ways so rough and difficult that Horses and Elephants can hardly stand upon their Legs, contribute as much as the rest to the Riches of the Country. For in some there are Quarries where the People gather pretious Stones that are not to be found in any other part of *India*; in other Provinces, there are Mines of Gold, Copper and Tin: the Mines and Rivers of *Toraja* furnish a considerable Quantity of Gold Dust, and when the Floods of water, that fall down from the Mountains of *Mamaja*, are drain'd away, small Ingots of Gold are frequently found in the little Valleys: and some persons of good Credit have inform'd me, that one was tak'n up not long ago, as big in the Circumference as a Man's Arm.

The Forests are full of Ebony, Calambas, Calamboucs, Sanders and other sorts of Trees, which they make use of in the Dying of Green and Scarlet. This Dye is so lively and so Brilliant, that it far surpasses all the Scarlets that are dy'd in *Europe*. But the most common Wood is that which is made use of in Building and for Joyners work: for they never sell any other than such as is bought in *France* for firing. Which is the the reason that they build Ships at a far cheaper rate than in any Part of *Europe*.

In these Forests are found a vast Quantity of Bambous; which was a sort of Canes or Reeds,

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Reeds, very streight, and about four or five Fathoms long. They are so solid and hard, when they are come to their maturity, that the Natives of the Country make use of 'em to build Cottages, and to make little Boats, and Arrows: upon their Branches grow long and venomous Prickles, which Nature has provided for their Defence. When they begin to blossom, they cut 'em off with a Pruning Knife, and make use of 'em to relish their choicest Ragous.

There is no place in the *Indies* where those Reeds thrive better than in *Macasar*: for in other places you shall see none above a foot in Diameter, but there they often grow to above three: so that being hollow within, the Islanders of *Macasar* frequently make Drum's of 'em, that make as great a noise as ours.

There are other Provinces which Nature seems to have garnish'd forth meerly for the Pleasure of the Inhabitants. They are water'd with Great Rivers abounding in Fish, and supply 'em during the whole year with the best part of their Nourishment; and these Rivers send forth little Streams at small distances, to water the Citron and Orange Trees, which are never without Fruit or Flowers. No such lovely Landskips are to be seen in *Europe*, that are beautify'd with such pleasing varietie; their Trees are always Green, their Birds sing all the year. All their Seasons yield 'em Fruit, and at all times their Fields and Gardens are cover'd with Flowers; Jasmins,

Jasmins, Roses, Tulips, Violets, Pinks and Gilliflowers, and several others peculiar to the Country, nothing inferior either in Smell or Beauty to these, appear in their several seasons. But without contradiction the fairest of them is that which is call'd *Bougua Gené Maura*: it somewhat resembles a Lilly, but in smell, infinitely more sweet, and diffuses its fragrancy a far greater way. The Natives extract an Essence from it, that yields an admirable Odour, wherewith they perfume themselves while they live, and embalm their Bodies after their decease. The stalk of it is about two foot high; Yet does it not spring from a Bulbous Root like the Lily, but from a large Root which is very bitter, and which the Inhabitants use in the cure of several Diseases, more especially purple and pestilential Fevers.

Among the Birds that breed there, and which the Beauty of the Country draws thither, from the neighbouring Islands in so great a number, that the Air is sometimes darken'd with their flights, there are some that are not seen in *Europe*. That which seems to me to be most beautiful of all is no bigger than a Lark: the Bill of it is red; the Plumage of his Head and Back is green; of his belly, enclining to yellow; and his Tayl is the most lovely Blew in the world. He feeds upon a little Fish which he hunts for upon the River in certain Places, whither Instinct of Nature guides him. He hovers upon the surface of the water, till the Fish, which

which is very nimble, thinking to seize him, darts himself out of the water above the Bird, with a design to shoot himself down again upon his Prey; but the Bird understands so well to observe his time and take his measures, that he prevents the Fish, catches him in his Bill, and carries him to his Nest, where he feeds upon him for one or two days: After which, the *Ten rou Foulon*, for so the Bird is call'd, returns to his fishing Trade as before. There are also Vultures, Herons, Turtles and wild Ducks. The Ravens which are there in great numbers are easily taken; but it is dangerous to be too familiar with 'em; for if you play with 'em, they are sure to bite or scratch you with their Claws, which are longer and sharper than the Claws of the Ravens in *France*.

There are also Parrots of several colours, green, white, and mixt; but the white, which are bigger than the rest, are best esteem'd; Their Beaks are black, and they have a very fine Yellow Tuft upon their Heads, which rises up in the form of a Crown when they are pleased. They call 'em *Fangan Cacatoua*, because they often repeat the two last Syllables. If they are taught when they are young, they learn to talk in a little time: they also talk more distinctly than ours, and make themselves very familiar with those that handle 'em.

The mixt colour'd Parrots are of two sorts, some are red, green, and yellow, and others almost all red. The last are commonly call'd, *Lourys*.

Lourys. The Feathers of their Breasts are of a flame colour, beautify'd with black streaks, which Nature seems to have taken pleasure in, and mix with the flame colour, to make it appear more brisk and lively. And tho' this sort of Parrots seems to be more dull and melancholy, yet they are sometimes good humour'd, and will be very pleasant company with their owners.

Nor are there wanting in this Kingdom any of those tame Fowl, which we breed in *France*, Geese, Pigeons, Ducks; and Hens are there so common, that you may have a dozen Pullets for two or three Pence.

To all these Delights and Conveniences of life, we must add their Sugar Canes, their Pepper, their Betel and Arack, which is there sold for almost nothing. But as for Nutmegs and other Spices, certainly the People never thought their Soyl proper to bring 'em forth, for that they never planted any; however they have as much as is needfull for their Occasions, and to sell to Foreign Merchants for whom they have a kindness: For notwithstanding the vigilance and strictness of the *Hollanders*, they load every year four or five great Vessels from the Isles of *Bouton* and *Amboyna*.

Their Rice is admirable, and much better than in any other part of the *Indies*, of which there is both White and Black. The Black has the tast of a Filberd, very agreeable, which the other has not. It is also much lighter, more delicate, and more tender. But the
goodness

goodness both of the one and the other ought not to be attributed so much to the fertility of the Soil, as to the diligence of those that Till the Ground. For Rice comes to nothing if it be not well water'd, the Rivers of *Macasar* never over-flowing the Fields, like *Nile* in *Egypt*, and other Rivers in the Greatest part of *India*, the Husbandmen are constrain'd, at such and such distances, to dig Ditches to receive and preserve the Rain-water, wherewith they moisten the Roots of the Rice with incredible pains and labour, once or twice a day, during the drowth: Whence it comes to pass, that the Rice, being water'd no oftner than is sufficient to keep the Root fresh and cool, becomes much more nourishing than that of *Siam*, where it is far more plentiful. And thence it is, that the *Macasarians* are usually of a stronger Constitution, and more Robust than the *Siamois*. For the same reason it is, that their Trees, not being subject to the Inconveniences of Inundations, bear fruit of a more delicate and more exquisite taste than in other places.

The Best of all are your *Mangues*, *Oranges* and *Water-Melons*. Their *Figs* are sweeter and fuller of Sugar than those in *France*. A very strong Man can hardly carry one Cluster. The *Portugueses* call 'em *Bananes*, and the Natives of the Country, *Onry*. They are no bigger than our *White Figs*, but much longer; insomuch that there are some which are near a Foot in length. Tho' the Tree that bears 'em be no less than

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a Foot

a Foot and a half in Diameter, yet is it so far from having any thing of a firm and solid substance, that you may easily, without putting your strength to it, break it with your hand. It grows up a good fathom in height; and the Leaves of it would much resemble the Leaves of our Pear-Trees, were they not somewhat broader: they open very slowly, and as they open, they discover a large Cluster of little red Leaves, wherein the Figs are enclos'd: they are parted one from the other by little Membranes as smooth and thin, as those which separate the Grains of Pomegranates. So soon as they are ripe, the Tree perishes, but not till it has thrust forth several young shoots, that bear fruit the same year. When they cut these Figs with a Knife, you shall observe little Crosses in 'em, which you would think that Nature had design'd to imprint within 'em; which is the reason that the *Portugueses*, who are very Superstitious in many things, never cut 'em, believing they cannot do it, without injuring the Veneration which they owe the Cross.

Mangues grow there in so great abundance, that the Boughs would break, were they not very careful to prop 'em up when the Fruit begins to grow big. These Trees, which are call'd *Manguiers*, are generally so large, and so thick of Boughs and Leaves, that sitting under 'em you shall perceive a coolness and freshness of air at Noon-day; and when it rains, need never to fear the Wet. The Leaves are as broad as those of a Walnut-Tree;

Tree ; and if you bruise 'em, they yield a very good smell. The Fruit, which is of an Oval Figure, and as big as our Pears, hangs upon the Tree by long strings like those of the Vine. The outside skin is of a Gold Colour like our Summer *Bon-Cretiens*, but more tender. Their Pulp, is very sweet and full of Sugar, of a ruddy Colour, and within is a great Nut very hard, the Kernel of which is bitter. They know when these *Mangues* are ripe, when they can peel 'em with their Nails, as they do the *Portugal* Oranges.

Their Melons are of the bigness and shape of a small Citrul-Cucumber or Turkey-Gourd; the Rind Green and smooth, like that of the Great Gourd : the Meat is of a ruddy Colour, and the Kernels or Seeds are Black. They are so full of Sugar, and a cooling Juice, that half a one is enough to quench the most parching Thirst, and to preserve a Traveller for a whole day together, during the most burning Heats.

Of all the Fruits that grow in *France*, there are none but only the Walnut to be found in *Macasar* : they are not so White as ours, and the Shell is much harder, neither are they so well tasted, but they are of great use in that Country ; for it is not to believ'd what vast Quantities of Oyl the Inhabitants extract from 'em every year. Among several Remedies of which this Oyl is one Ingredient, after they have prepar'd it different ways, according to the nature of the Distempers, they make an Oyntment, which is worth as much

as the best Balsam, and to which, by way of Excellency, they give the name of *Divine*. They use it chiefly for the Cure of Wounds, which they frequently receive in their Hands when they cut Bambous.

When they would make any Torches, they boyl it with the White Pulp of the Coco, till they are both very well incorporated: then with this Paste, they very neatly besmear several dry Sticks, which afterwards they expose to the Sun, for some Hours. These Flambeaux are as handsome, last as long, and give as good a light as the best that are made here all of pure Wax; and when they are well lighted, they are not so easily put out as ours.

The Vine ne'er coming to perfection in any part of *Macasar*, they drink no Wine: but they have wherewithal to make themselves amends; Providence having supply'd that defect by the great number of Palm-trees which grow in the Country, for that the Liquor which they draw from those Trees, is without any Hyperbole, as pleasant as the best Wines of *France*, tho' it be not altogether so wholesome. They take an Earthen Pitcher with a very narrow mouth, they wash it with Lime-water, and in the Evening after Sun-set, they fasten it to a Branch where the Dates hang, and fix it so exactly to the Clift or Incision which is made before, that no Air may get in. Thus they leave it all night, and in the Morning before Sun-rise, they come and fetch it away. If the

Tree

Tree be a good Tree, they find the Pitcher full of this delicious Juice, and drink of it, without any fear of being troubl'd with the Head-ach ; for it doth not get up into the Head like Wine. However they dare not drink of it to excess ; for experience has taught 'em that if they drink too much, they are sure to be troubl'd with *Dysenteries*.

There vast Plains are cover'd over with Cotton-weed, which is a little shrub that grows much like to our *Seringua*, and which bears a red Flower like Fire, very deep, long, Jagged like a Lilly, and delightful to the sight, but without smell. When the Flower falls, the Button becomes as big as a Green Walnut, from whence they draw out the Cotton such as is brought into *France*. That which comes from *Macasar* is the finest of any in *India*. Not but that there grows among 'em that which is courser and more common, but it is very easie to distinguish 'em, for the Flowers of the courser sort are yellow ; but those of the finer sort are red, as I have already related.

There are two sorts of Roots which they generally feed upon in this Country. The *Portugueses* call the one, *Patata*, and the other, *Igname* ; but they are known to the Natives by the names of *Lama* and *Pacqu*. The first is as big as our biggest *Topinambours*, Red without, and White within. The Leaves in shape and bigness very much resemble those of our Black Mulberry Trees. It is eaten sometimes raw, and sometimes roasted in the Embers :

it is also naturally sweet without being luscious, and there are few of the *Europeans* that do not like the Relish of it.

The *Igname* is generally round, and as big as a Man's Head, having a White Rind, and the Meat within side somewhat yellow. 'Tis good for nothing raw; but altogether as pleasant as the former when it is bak'd or boyl'd. The Leaves of it are like the Leaves of Sorrel. Now because these Roots are nowhere known to grow but in moist places, they never plant 'em but upon the Banks of Rivers. They are of themselves so full of nourishment, that in a case of necessity they may serve instead of Bread and Rice. There are also several other sorts of Pulse in great abundance: Turnips, Succory, Purslane, and Coleworts are no less common there, than in *France*: Rosemary likewise, Baum, and Water-Lillies, with an infinite number of other Simples, grow there for the convenience of the Natives, who make use of 'em with good success in the Cure of their Distempers.

Apyon, which the *Portugueses* call *Ophyon*, is the only of all their Simples which they most admire. This is a Shrub which usually grows upon the Graves in the Caverns of the Mountains, or in Stony and wild Places, which are known to none but the Inhabitants of the Country. In the Branches of this Shrub, there is a certain Liquor which is drawn out much after the same manner as the Juice of the Palm-Trees. When the Box, which is always made of Bambou-wood, is full, they stop

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stop it up so close that no Air can get in : in a few days it grows thick, and when it is come to a consistency, they cut it and rowl it into little Balls which the *Malayes*, and other *Mahumetan* Foreigners buy at the Price of Gold. With the Water, wherein they have dissolv'd one of these Balls, after they have strain'd it through two different Sives, they sprinkle their Tobacco, when they would perfume it. They tell ye, that this Tincture of *Ophyon* gives it a wonderful Taste, that it helps Digestion, and strengthens the Stomack. Perhaps, they dare not say, that it gratifies 'em with the pleasure of intoxicating themselves, without disobedience to the Prohibition which forbids 'em to drink Wine ; for it gets up easily into the Head, and the Sleep that it procures 'em, is accompany'd with those charming Dreams which they prefer before all other pleasures of Life.

'Tis dangerous therefore to contract a Habit of smoaking Tobacco thus sprinkl'd with this Tincture of *Ophyon* ; for in a short time it will become so necessary, that there will be no living without it. Seeing that they who leave it off, presently grow lean, languish, and soon after die of a Consumption.

But it is much more dangerous to use it to excess: for if the strongest Man in the Country take it above four or five times in twenty four hours, he is sure to fall into a Lethargy : or if he take in substance above half a Grain of this *Ophyon*, he falls asleep immediately after, and that sleep, as sweet as it seems

to be, carries him insensibly to his Grave. For if it be us'd to purge Humours the most difficult to be stirr'd, there needs no more than the Quantity of the smallest Grain of Rice. But if it be mixt with Treacle, it has a quite contrary effect, for it stops the most violent looseness that is, in a little time. The *Malays* and *Macasarians* are wont to take the Quantity of a Pins head in a Pipe of Tobacco, before they go to fight, as being that which heats 'em, infuses courage into 'em, and makes 'em insensible of the Blows and Wounds which they receive.

I cannot say, that the number of Deadly and Venomous Herbs exceed the Medicinal Plants, but there are an infinite company of 'em, of which the Natives compound such exquisite and penetrating Poysons, that the only Touch or Smelling to 'em, is unavoidable Death. They have a Custom, as I have said of the Inhabitants of *Toraya*, to dip the Points of their Daggers and Darts in these fatal Mixtures, so that they never make any Wound but what is mortal; and sometimes also the force of the Poyson is such, that the Person dies as soon as he is Wounded, before you can have any time to apply any remedy. Nay, tho' those Arrows had been Poyson'd above twenty years ago, they shall work the same effect; and there is nothing but Smoak that has the strength and vertue to destroy this impression of the Poyson.

Some of these deadly Plants are so like *Ophyon*, that Men many times mistake the one for the

the other ; but the Beasts are rarely deceiv'd ; for should you see with what a speedy swiftness they avoid those Venomous Plants, when they perceive 'em under their foot, you would swear, that they knew better than Men themselves, the danger of approaching 'em.

In regard their Pasturages are very good, the Country abounds in Cattel beyond *Europe*. Their Oxen are as big, and their Cows give as good Milk as ours. Their Goats and Kids are very common ; and you may see whole Herds of Deer grazing in the Forests, Hares and wild Boars without number, that have nothing to distinguish 'em from those that are in *France*.

This Country might well be contented to be without so great a number of Monkeys and Baboons as breed in it; in regard they are fatal to many People that meet with 'em: And because they are wilder and bolder in this Kingdom than in any part of the World, a Man must be very well arm'd to defend himself from 'em. There are some that have no Tayls ; others that have 'em very long, and of a thickness proportionable to the rest of the Body. There are some that go upon all four ; others that walk upright like men, and never make use of any but their two hinder Feet for that purpose. The white ones, which are sometimes as big and as mischievous as an *English* Mastiff, are more dangerous than the Black, or the Straw-colour'd. Their principal spite is at Women, and the first that spies one, cries out as loud as possibly he can stretch

stretch his Throat to call his Companions. They flock about her, throw her upon the Ground, and after they have committed a hundred outrages upon her Body, they strangle her, and tear her in a Thousand pieces.

These Monkeys are sole Masters of the Forests ; for neither Tigers, nor Lions, nor Rhinocera's, nor Elephants dare dispute with 'em for preeminency ; they fear nothing but the Serpents which are continually at War with 'em ; some of them are of such a prodigious bigness, that they will swallow a Monkey at one Chop, when they catch him. Others are not so big, but more nimble, and these will pursue the Monkeys even to the tops of the Trees ; and those that are not strong enough to make open War upon 'em, make use of cunning and stratagem ; for either they watch the time when the Ape is asleep, to seize him by the Throat and strangle him : Or else there are others that whistle almost like Black-birds, and get up into a Tree, till some Monkey out of Curiosity comes to see what Bird it is that whistles so. But then, so soon as the Monkey with his two foremost Paws separates the Leaves that hinder his sight, the Serpent darts himself upon his Belly, tears out his Bowels, and sucks his Blood ; holding him fast bound with his Tayl upon a Branch. This Lucky Antipathy which Nature ordain'd between these two sorts of Creatures, preserves both City and Country from a world of Inconveniencies which otherwise they would be subject to from the vast multiplication

riplication of these Villanous Monkeys. Nevertheless there are some that from time to time will be wandring out of their Forest, to see how things go in the Neighbourhood: but they always return so ill satisfy'd with Visiting their Hosts, that they care not to make a second Visit. For the *Macasarians*, of all the People in *India* being the most jealous of their Wives, are very vigilant to prevent such unruly Courtiers from entring their Houses. And sometimes the People are well enough recompenced for cudgelling these troublesome visitants: For the Apes, as well as the Goats feed upon the Buds of certain Shrubs, that produce Bezoar Stones in their Guts, they frequently find those Stones, in their Excrements, which fear and pursuit causes 'em to leave behind 'em as they run. These Bezoar Stones are most esteem'd, and are the dearest of all others that are found in the *Indies*: they are also rounder and bigger, and have a greater vertue in their Operation: For it has been several times found by experience, that one grain of the Monkeys Bezoar, operates as much as two of that which comes from the Goats.

There are no other Elephants in the whole Island, than such as are transported out of Foreign Countrys; but Horses are no less common than in *Europe*. They are not altogether so handson, nor so serviceable as ours. Were they as lively and as mettlesom as ours, the *Macasarians* would have much adoe to mount 'em, for they have no other Saddle,
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than a painted Linnen Cloth, spread upon the Horses Back, without Stirrups. A Rope of Silk or Cotton Thread serves 'em for a Bridle, and the Snaffle is made only of Wood or Copper. They are not Shoo'd; however their Hoofs are naturally so hard, that they never wear away. 'Tis true, their owners are very tender of 'em; for they never put 'em, as they do in *France*, to plough the Ground, nor to draw the Cart, but make use, of Oxen and Bufalos for those uses. The Bufalo is bigger and stronger than an Ox, his Hide is brown and like an Elephant's; nor is he less to be fear'd, if once you anger him.

The whole Kingdom is water'd only by one River, which from the North to the South runs through the Middle of it. The Mouth of it falls into the Strait of *Macasara*, about the fift degree of Southern latitude. There it is above half a League broad; somewhat higher it may be about three hunder'd Paces; every where else it is no broader than the *Sein* at *Paris*. It waters the Walls of *Mancasara*, which is the Capital City of the Kingdom; and thence it spreads it self into all the Country by an infinite Number of Branches, which enrich it very much, by reason of their Conveniency for Trade.

Among the severall Sorts of Fish that breed in it in great abundance, in some Parts that are not inhabited, there are Mermaids of a prodigious bigness. Their foremost Finns, which Nature has fashion'd in the shape of Hands, differ nothing from that which is now to be seen

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at *Paris*, in the Library belonging to the famous Abby of *St. Genevieve*. Yet as monstrous as they are, they are nothing neer so dangerous as the Crocodiles, with which that River is infested, chiefly fifteen or sixteen Leagues above the Mouth of it. Those Monsters, not content to be at War with the Fish, sometimes muster together in Troops, and hide themselves at the Bottom of the Water that they may not be perceiv'd, and wait for little Boats as they pass by, to seize 'em; and because all their Strength is in their Tayl, it serves 'em in stead of a Harping Iron to hold the Boat fast, and to overturn all the People, and other Creatures that are in the Boat, and then feast on their prey.

The Channel of the River is deep enough to carry the biggest Vessels; but it is so unequal, that a Bark of fifty Tuns can hardly sail above half a League without striking; therefore the *Macasarians* are very careful how they bring in their great Ships; tho' there are Ports in several other Provinces, which are very safe and convenient. There is not a better in all the *Indies*, than that which lyes in the Streight of *Macasar*: And I dare be bold to affirm, that it would be preferr'd before the greatest Part of those which we have in *Europe*, if the Situation and advantages which Nature has bestow'd upon it, had been managd by the Art and Industry of our Engineers. It is call'd *Tompandam*, from the Name of a City which is built upon the Shoar. The *Hollanders* have been the Masters

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of it for above these thirty years; and in regard it is a Thing of the highest Consequence to them, they neglected nothing in the first place to secure to themselves the possession of it: But now they are afraid of nothing that the *Macasarians* can do; they think it sufficient to guard the Fort only, which they have built upon the Point, with about twenty Souldiers of their own, and some ill disciplin'd Companies of *Indians*, which they maintain at small Expences.

It cannot be imagin'd how advantageous this Port is to 'em, and what Riches they heap together there: For besides the Gold, the Silk, the fine Cottons, the Ebony, Sanders, Calambouc, Calamba, and other Woods that are proper for dying, which the Inhabitants sell 'em very cheap, and frequently exchange for *European* Cloth, and Iron which they want, 'tis also a Port most advantageous for their Trade, by reason of the Neighbourhood of it to several States, with which they traffick very beneficially.

From *Macasar* to *Borneo*, (which as it is well known, is very plentiful in Gold, in Diamonds, in Pepper and several other Sorts of Merchandise) the Passage by Sea is not above a days Voyage at most. To the Islands of *Amboyna*, *Banda* and *Bouton*, from whence they fetch all their Nutmegs and Cloves, it is not above two or three Days sail; nor is it above four to the Islands of *Ternate* and *Timor*, from whence they bring great quantities of Wax and Firs. Fourscore Leagues off
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or thereabouts, towards the West lye the *Mol-lucca* Islands, some of which are full of Mines of Gold, and others of Pepper, Nutmegs, and other Spices. The Kingdoms of *Siam*, *Camboya*, *Cochinchina*, and *Tunquin*, the Empire of *China* and the *Philippine* Islands, are not above three hundred Leagues distant.

Therefore it is no wonder, if the *Hollanders* made it their Business, what e're it cost them, to make themselves Masters of this Port, seeing they could not find a better, nor one that was more advantageous to their Trade. And they endeavour to lay the blame of this Usurpation on the *Macasarians* themselves, which has rendred them so odious to all the neighbouring Princes; but one may easily judge that their Interest and Avarice was the only Occasion of it.

Monsieur Tavernier, in his second Tome of his Voyages to the *Indies*, pretends, that the Dutch, offended with the *Portuguese Jesuits* who were at the Emperour of *China's* Court, for that they, at the Request of the Merchants of their own Nation, had caus'd the Embassadour sent from *Batavia* toward the End of the year 1658. to be dismiss'd, without being able to obtain from that Prince the same liberty of Trading with his Subjects that others had; were therefore resolv'd to revenge that Affront, not only upon all the *Jesuits*, especially those that were settl'd at *Macasar*, but upon all the *Portuguese* Merchants. To which purpose, understanding that the Vessels which they send every year to Trade in *China*, were
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put into the Port of *Tompandam*, very richly laden with *China* Goods, the General of the Company sent from *Batavia* a considerable Fleet to seize, or sink 'em; alledging that they could justly do it, to make themselves amends for the Rich Presents which they had giv'n the Emperour of *China* to no purpose, and for the loss of fifty thousand Crowns expended upon the Embassadour and his Equipage, understanding more especially that the Ships Lading belong'd to the *Jesuits*: and lastly that they had never levell'd their Canon against the Fortres of the Haven, after they had defeated the *Portuguese* Fleet, but only because it had favour'd their Enemies in the fight.

This is the Specious Pretence wherewith *M. Tavernier* excused the *Indian Batavians*: But this is the Truth which ought to be believ'd concerning that Affair upon the Testimony that was giv'n me, by Persons disintereffed and of known Probity, who told me what I am going to say concerning those that had the greatest Share in that Expedition.

'Tis very true that the Embassadour from *Batavia* was ill receiv'd at the Emperour of *China's* Court, and that the Prince refus'd him permission to traffic in his Country: But there was no Necessity for the *Jesuits* to advise him to deal so by him. For by several Precedents he knew well enough how dangerous a thing it was for the *Indian* Sovereigns to let the Dutch get footing in their Realms, and the Experience of their Neighbours

bours convinced him too well of the Infidelity and Ingratitude of those People. But tho' the *Jesuits* of *China* should have had any Share in the Emperours refusal; and tho' they who live at *Macasar*, (because they were of the same Societie) had deserv'd the Blame, yet how many Merchants were there at the same Port to whom alone the Ships belong'd, that were Innocent? Nevertheless, they were as little spar'd as the rest, but were all involved in the same misfortune.

'Tis true that the *Jesuits* were sensibly concern'd at the Defeat of the *Portugueses*, not only for the loss of any merchandize of their own, but because they saw themselves disappointed in all their hopes of settling the *Roman* Catholick Religion in *Macasar*, and for that they saw the *Dutch* would take the advantage of theirs and the Absence of the *Portugueses*, and make themselves Masters of the Kings favour.

In the year 1650. the *Dutch* Company in *Batavia*, sent from thence some of their Principal Officers to *Sombanco*, who then reign'd in *Macasar*, to desire leave that they might trade with his Subjects. The Prince, who understood not then the Genius of those People, granted their desire so much the more willingly, in hopes that such a new Commerce would be no less advantageous than the *Portugal* Trade, which as he well understood had much contributed to enrich his Kingdoms. Therefore he receiv'd with great satisfaction the Presents of the Deputies from *Batavia*; he

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entertain'd 'em magnificently in his Palace ; and after he had giv'n them all the Marks of his Esteem, and assurances of his Protection , which they could expect, he sent 'em away very well satisfy'd with their Voyage.

So soon as they had given the Company this accompt, they presently sent away their stoutest Vessels to *Macasar*, which prosperously arriv'd in the Port of *Jompandam*, and they found their Gain so considerable by this first Voyage, that they resolv'd to make a second with a greater number of Ships. But because they knew that their Gains would be much more considerable, had not the *Portugueses* a Share with them, they took a resolution to rid themselves of 'em. This was a difficult enterprize ; for the *Portugueses* were very well settl'd in the Island ; the King had a great Value for 'em, and the People lov'd 'em extreamly. However they despair'd not of bringing about their designs in time, by such means as were secretly concerted in the Council of *Batavia*. There it was resolv'd, that a select Number of Persons should be sent away with the Vessels that were to go every year to *Macasar*, who were cunningly to disperse themselves into all the Provinces, but particularly into that of *Bonguis*, because that Province being newly conquer'd, it would be more easie to draw the People from their Obedience, and sow the first seeds of a General Revolt. That there should be no more than three or four Persons only in a Province, with whom the Secret should be entrusted,

entrusted, which they were to swear to observe inviolably, till the Number of the *Bataravians*, if it could not come to be as great as that of the Natives, should be powerful enough to surmount all Difficulties which might hinder the Execution of their design. That there should be a Fund settl'd for the Purchase of such Presents, as should be thought requisite to be made from time to time to the King and his Ministers; and lastly, that they should so well behave themselves toward the *Portugueses* and *Jesuits*, that they should not have the least Occasion to complain of their Conduct.

These things succeeded with all the Advantages which the *Bataravians* had promis'd to themselves: The People thus dispers'd for some years over the Provinces, rally'd together, when there was not the least suspicion of any such thing, and joyn'd themselves with the Malecontents in the Province of *Bonguis*. Thus they march'd in a Body toward the capital City of the Kingdom with an Intention to besiege it; and they had already pass'd the River which separates the two Provinces, before the King had any Intelligence of it. The Prince, at that time, was in his Palace, in the midst of his Concubines, dreaming of nothing less than War, when the News of it was brought him. At first he was somewhat daunted; but recovering himself in a little time, he rally'd what Forces he could muster together, and march'd to meet the Rebels: So that he joyn'd 'em

with so much speed, and charg'd 'em with so much vigor, that being in a kind of Astonishment, they were forc'd to give ground and betake themselves to flight. The King pursu'd 'em close at the Heels, and constrain'd 'em to pass the River, and seek their safety in some place where they might wait for the Succours which they expected from *Batavia*.

In the mean time, the King to harrass and tyre 'em out, from time to time detach'd some of his best Souldiers, that went in little Boats, to skirmish with 'em, and try if they could engage 'em to repass the River and bring 'em insensibly to a General Combat: but they were in so much consternation, that that Stratagem prov'd ineffectual.

The *Batavians*, seeing themselves so ill seconded, and fearing lest their Companions should make a Peace to their prejudice with the King, whom they knew to have a great Soul, and to be a Prince who would readily forgive 'em, bethought themselves of a Stratagem, the remembrance of which is odious to the *Indians* to this Day. For perceiving that the King's Army went in the Night time to the River to quench their drought, and cool themselves, they selected out certain of the Country Souldiers, some that were born in the Mountains, and were perfectly well acquainted with the *Venomous* Plants that grew there, and sent 'em to gather a sufficient Quantity to poyson the River. Which those Villanous Wretches did, and brought to the Camp as much or rather more

more than was needful for the Execution of their design. The *Batavians* took their measures, and having consider'd that their Poyson would prove ineffectual unless they threw it into the River five or six Leagues above the King's Camp, that so the poyson'd Waters might pass by just at the time that the *Macasarians* were accustom'd to drink, they did it so exactly to the Purpose, that the Thing fell out as they had projected it: For the poor People fail'd not of coming to drink at their accustom'd Hours; so that the greatest part of 'em dy'd upon the Spot; Others with much ado crawl'd to their Tents that they might have the Consolation to dye in the Arms of their Companions, and prevent their falling in to the Misfortune that had befall'n themselves.

It is not to be imagin'd how much the King was griev'd, nor how great the Consternation was of them that remain'd alive, upon the sight of so mournful a Spectacle. In the mean time the *Batavians* being advertiz'd of all this by the Cries of the Expiring, repass'd the River, and pursu'd the Prince till he came under the Canon of his own City, where he was constrain'd to shut himself up. But having already felt the weight of his Arm, they were afraid of him, (as much a Fugitive as he was,) nor had they the boldness, to lay a formal siege to the Town; so that they only block'd it up, to hinder Provisions from coming to it by land, while two *Batavian* Men of War crus'd all the while

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before the Port, and stopp'd up the Passage by Sea. And that they might deprive their Enemies of all hopes of getting any from the flat Country, they set fire to all the Rice which was just ready to be cut, pillag'd all the Villages round about, and constrain'd the Inhabitants to fly to the most conceal'd parts of the neighbouring Islands with that little which they could save from plunder.

The *Macasarians* however encourag'd by the Presence of their Prince, sallied out frequently upon the Enemy under the Conduct of *Daën Ma-Allé*, his Brother; but the Rebels made always a retreating fight, knowing that without putting any thing to hazard, they should sooner or later obtain that by Famine, which they were uncertain of carrying by Force. In short, this small quantity of Provision which the King found in the City when he first retreated into it, being consum'd in six or seven Months that the Blockade continu'd, Rice was sold at the price of Gold, and they liv'd only upon the Hides and Skins of various Creatures which they boyl'd in fair Water. Nevertheless, all those faithful Subjects rather chose to starve to death about their Prince than to fall alive into the Hands of the *Batavians*.

Moreover the Succours which from day to day they expected, of the *Portuguese* Ships, that were wont every year to come to an Anchor in their Port, made 'em hope, that in a short time they should have the Sea open. But they were strangely surpriz'd, when they be-

beheld a Fleet of above thirty Sail, carrying the Flag of *Holland*, that came, when least expected, to surround and fight the *Portuguese* Vessels, so soon as they were arriv'd in the Port. Two of the biggest Ships belonging to that Fleet, stood in with the Shoar, and landed some Companies of *Batavian* Souldiers, who had Orders to joyn the Rebels of the Province of *Bougis*. They were follow'd by five or six more, that notwithstanding the Resistance of the *Portugueses*, fell upon the Fortres. It was guarded indeed by *Portugueses* and *Macasarians* that wanted neither Resolution nor Courage, but could not long hold out against so great a Number of Enemies. For, besides that the Canon which they had in the Place were very small, and their Powder not being neer so good as the *Batavians*, had not strength enough to carry the Bullets half way the reach of the Guns. So that the siege lasted not above twelve or thirteen hours, the Place was reduc'd almost to Ashes, many brave Souls perish'd under the Ruins, and they that were alive when the Enemy enter'd, scorn'd to beg for Quarter.

The Governour was there slain upon the first discharge of the Enemies Canon; but his Wife who lov'd him passionately, not enduring to survive him, perform'd such an Action that the Memory of it is still continued to the Honour of her Sex. For to prevent the *Batavians* from having the Pleasure of Enjoying her Riches, she had all her Precious Jewels and Lingots of Gold brought together

and put in a Heap, caus'd all the great Guns in the Fortress to be charg'd with 'em, and after she had fir'd 'em with her own Hands, she went Courageously to expose her self where the greatest danger appear'd, there to find out death, which as she said, would be to her a far greater felicity than to live under the Dominion of Tyrants that had kill'd her Husband and lay'd her Country Waste. While the five *Batavian* Vessels were battering the Fortress and the Town which it commanded, the rest were engag'd with the *Portugueses*, who having been unexpectedly surpriz'd, besides that their Number was too small to sustain the Shock of so numerous an Enemy, were at length oblig'd, the weaker to give way to the stronger. But it was not till after they had signaliz'd themselves in the Engagement after such a manner, as acquir'd 'em more Honour by their Defeat, than the *Batavians* got by their Victory. Three of their Ships were burnt; two were sunk, and the other two which remain'd, were hawl'd a shoar to be unladen, being so leakie, that they had much adoë to keep 'em above water. The Captains, and other Officers who commanded 'em, had lost their Lives before; but they had sold 'em very dear to their Enemies.

The *Batavians* finding themselves Masters of the Fort and Town, thought it not convenient to stop there, but advanc'd with all speed to the Capital City of the Kingdom, which lyes not above five or six Leagues from
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the Fort. It is seated about a League or a little more above the mouth of the River, in a very pleasant Country, but which has nothing advantageous in it, for its defence; The Enemy therefore attack't it at the same time both by Sea and Land; and while their Victorious Fleet batter'd the Walls on the one side, on the other the Rebels of the Province of *Bouguis*, seconded by the *Batavians*, and commanded by the Officers which their Vessels had landed in the Port, made their approaches by Land, and endeavour'd to take it by Assault.

But they found a stouter Resistance than they imagin'd; for the King who was well skill'd in the Art of War, which he had learnt from his youth, made a valiant Defence. *Daën Ma-Allé* also, his Brother, who, tho' he were much younger, was no less brave and daring, nor no less experienc'd, perform'd many great Actions, which shewed both his Strength and Prudence, and which augmented and provok'd the Jealousie of the *Batavians* against him, and confirm'd 'em more and more in their Design to ruin him. But at length, the King beholding the fairest Apartment of his Palace, his Arsenal, and the best part of the Walls of the City fly up in the Air, by the force of a Mine which the Enemy sprung, tho he could not divine the Cause, (for till then they never had heard talk of a Mine in *Macasar*,) he was so terrify'd that he hung out a white Flag, to let the Enemy know that he desir'd to capitulate.

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But the Officers, whom he commission'd to treat with the Commander of the *Batavian* Fleet, could obtain no more at first than a Truce for two days; during which time they came to an agreement on both sides upon the following Conditions of Peace: But *Daën Ma-Allé*, who thought himself able to defend himself, would not concern himself in the Negotiation, and therefore generously refus'd to sign the Articles.

The first was, that the City, Fortress, and Port of *Jompadam* should remain in Propriety to the *Batavians*, with their Appurtenances and Dependences, which they extended three or four Leagues in Circuit; to which purpose the King should renounce for himself, and the Kings his Successours all Rights and Claims which he had formerly or might have for the Future.

2. That he should grant the Revolted a General Amnestie, with permission to reenter into all their Estâtes that had been taken from 'em during the War.

3. That the *Jesuits* should be expell'd the Kingdom, their Goods confiscated to the use of the *Batavian* Company, to make amends for the Charge of the Embassie which they had render'd Ineffectual at the Emperour of *China's* Court; that their Houses should be ras'd, and their Churches demolish'd.

4. That the *Portugueses* should be incapable of all Places, Employments and Dignities, which it had pleas'd the King to confer upon 'em; their Warehouses shut up, and that the City

City which they had built, should be dismantl'd. That they should forthwith depart the Kingdom, unless they had a mind to stay therein, upon Condition that neither directly nor indirectly they should drive any Trade: And to the end they might have no means to drive a Trade, that they should be confin'd to some Village which should be assign'd 'em, remote from any Trading Cities.

5. That the King should be bound to send an Embassadour to *Batavia*, with Presents proportionable to the Dignity of the Contracting Parties, in his Name to desire the General of the Company to ratifie the Treaty of Peace.

6. That the *Batarians* shall oblige themselves on their Part, so long as the King and his Successours shall continue faithful to the Promises he has made 'em;

1. Never to molest either him or the Kings his Successours in the Possession of his Dominions under any pretence whatever.

2. To be concern'd in all his Interest, and to assist him with all their Forces, in Case of a foreign or intestine War, against all his Enemies without any restriction or Reserve.

3. That while they continue, to Trade in *Macasar*, as they had begun, to sell to his Subjects and buy of 'em at usual rates, the Merchandise of the Country, or such as they should bring into Port.

This Treaty was soon after put into the hands of a Court Lord, who was nominated by the King, in order to be carry'd to *Batavia* with

with two hundred Ingots of Gold, and several other magnificent Presents, wherewith the General of the Company was very well satisfy'd. Some days after it was ratify'd, the King of *Macasar* was the first that set himself to perform the Conditions. The *Jesuits*, and the best Part of the *Portugueses* forthwith departed the Kingdom, and they who had no other Homes to retire to, were sent away to a Village call'd *Borobassou*, where they now lead an obscure and languishing Life. The *Batavians* on the other side have faithfully perform'd that little which they promis'd; nor do they seem to have any design to break this Treaty. For they are always afraid lest the considerable Gain which they make in this Port, (the best in the *Indies*,) should escape their Hands.

And indeed they would have had some reason to fear it much more than they do, had *Daën Ma-Allé* continued in Power; but they found a way to render him suspected to his Brother, and by that means to remove him from Court.

Among the Concubines which the King of *Macasar* kept in his Palace, there was one whom he lov'd Particularly above all the rest. She had a great deal of Wit, and so powerful an Ascendant over his Majesty, that she made him do what ever she pleas'd. But because she many times desired those things which in the consequences were prejudicial to the Reputation of a Sovereign, and the Welfare of his Dominions, *Daën Ma-Allé* could not

not forbear to testify his dislike, and gave himself the Liberty frequently to reproach the King with his too great easiness in granting that Woman whatever she desir'd. This came to her Ear, and her Resentment of it, made her joyfully listen to the Proposals of the *Batarians* to close with them in a design to ruin the young Prince.

She began this Intrigue the first time the King came to visit her; when she insensibly dropt into a Discourse about the Treaty of Peace which he had made with the *Batarians*; and tho' it was greatly to the King's disadvantage, yet she ceas'd not to commend it as if it had been the effect of a Consummate Prudence, and the most refin'd of Politicks. To all these flattering Commendations she added, that till then, she had been carry'd away with a particular Esteem for *Daën Ma-Allé*, but that it was very much abated, since he had refus'd to sign the Treaty of Peace; seeing that he could not behave himself in that manner without doing an Injury to his Majesty, without publickly condemning his Conduct, and without making all People of understanding believe that he had a design to prepare a plausible pretence for discontent and Revolt. That it had been the greatest Trouble to her in the World to resolve the Discovery of these her Fears and Inquietudes, because she would have been glad that two such Brothers should have always liv'd lovingly together: But that at length after those Informations which she had from all parts

parts, she thought she should fail in the Chiefest of her Duties, should she dissemble to a King, and a King so dear to her, what was justly to be fear'd from an Ambitious Prince, who finding himself ador'd by the People, formidable to his Enemies, and belov'd by all the Army, saw himself in a condition to undertake every thing, and to prosper in every thing he undertook.

The King, who was convinc'd of his Brother's Fidelity, and of his Friendship for him, took so little notice of this Information, that he never ask'd her from whence she had it. Nevertheless, when he return'd to his own Apartment, he began too unhappily to reflect upon it, and to surmise that there might be something of Truth in what his Mistress had told him. From this Beginning of Mistrust it came to pass, that *Daën Ma-Allé*, entring his Chamber at the same time, his Majesty receiv'd him very coldly; and gave him some language that might be taken in an ill sense. The Prince also, who had a great deal of Wit, fail'd not to take hold of the Words. So that partly in anger, partly out of his natural haughtiness, he flew out of the Chamber without returning any answer. Some *Batarvians* that were in the Room and watch'd all opportunities, craftily put it in the King's Head, that the Discontent that appear'd in the Countenance of the Prince his Brother, and the inconsiderate Hast wherewith he departed the Chamber, gave no small reason to conjecture that his Thoughts were

were entirely taken up with some great Affair, that might prove to his Majesty's Disadvantage. Upon that, the King, now over-furious, would needs know what they thought of it; but they excus'd themselves more than once, to the end they might be the less suspected; however at length, after an absolute command layd upon 'em, they told him, it was the common Report about the Town, that the Prince had an Ambition to reign in his Stead; that the People, prepossess'd in Favour of him, waited only a fit Opportunity to seat him in the Throne: that they admir'd his Majesty had not yet been inform'd of *Daën Ma-Allé's* Intreagues, and the Progresses he had already made for the Execution of his Design: They seem'd to discover to him some circumstances of this counterfeit Conspiracy: In a word, they omitted nothing which they thought proper to make him apprehensive of approaching and inevitable Ruin, if he did not prevent it by the Death of him that was to be the Author of it. But they added, that he could never do it without using a great deal of Diffimulation, and by entrusting his Secret with such persons whose Fidelity he knew to be proof against Ambition and Avarice; and at the same time made offers of their Services, which the King accepted and assur'd 'em withall that they should be no losers by their Discovery.

His Business was done, and he never could have avoided the Snares that were laid for him, had he not been inform'd of all that pass'd,

pass'd, by one of the Kings Officers, who heard every thing that was said by listning at the Chamber Door. At first he was for going to his Brother in order to Justifie himself; but his Friends did not think it convenient, for fear he should fall by the way into the hands of those who had Orders to assassinate him. So that he resolv'd to depart the Kingdom immediatly. Thereupon a Vessel was order'd to be ready at such a Creek of the Sea, wherein he embark'd i' the Dusk of the Evening without being perceiv'd by the *Batavians*, attended only by two of his most trusty Servants. The one carry'd his Buckler, his Quiver, and his Scimeter; the other carry'd his Jewels, his Gold and his Silver, which he had in his Custody, together with his Golden Box, wherein Persons of Quality put their Tobacco and their Beetle; and with this Equipage, getting upon the open Sea, he sailed before the Wind with such a prosperous Gale, that by the help of Sails and Oars, in less than two days he arriv'd in the Island of *Java*. There, he was receiv'd with all the Honours due to this Birrh, by a Sovereign Prince of that Island, who was one of his neer Relations. For he not only desir'd him to accept of one of the fairest Apartments of his Palace, and not to make use of any other Table but his own; but also he neglected nothing which he thought might allay the Vexation of his Misfortunes. Sometimes he carry'd him a hunting, sometimes he gave him the Divertisement of fishing, and there pass'd not a day,

day, but that they went both together to make some delightful Visit in the Neighbourhood. In one of these Visits it was that *Daën Ma-Allé* became inamour'd of the Daughter of one of the greatest Lords in the Island, whose Name was *Anqué Sapia*, who tho' she were none of the most beautiful in the Country, yet was she one of the most Witty. She was of a jolly frolicksom humour, and had an Air of Grandeur in every thing she did, which had a near resemblance to the usual manner of acting and deportment of the Prince himself. Now in regard the Fame of his noble Athcievements perform'd in *Macasar* had reach'd her Ears, she made no scruple to let him be sensible that his Address was not displeasing to her. Her Family and Parents thought themselves Honour'd by the Match; for tho' he were then a fugitive Prince, and seem'd to be unfortunate enough; yet was he the Presumptive Heir to a Wealthy Crown, and might rationally hope in time to be restor'd to the favour of the King his Brother: and recover the Enjoyment of the Principalities, which he had been forc'd to abandon.

In short, the Marriage was concluded and solemniz'd with all the Ceremonies prescrib'd by the Law of *Mahomet*, which both the Husband and the Wife profess. But the two first years of their Marriage were the sweetest of their Lives: for hardly were they expir'd, when the *Batavians* understanding whither the Prince had betaken himself for Sanctuary,

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thought him too near *Macasar*, and therefore that it behov'd 'em to engage the Sovereign who had given him a retreating Place, to dismiss him out of his Dominions. To this end, they threatend him with a War, if he protected the Prince any longer in his Territories. *Daën Ma-Allé* had Intelligence of this, and therefore unwilling to be the cause that so dangerous an Enemy, seconded by the King his Brother, should fall with all their Forces upon his generous Friend, he besought him to consent to his Departure. True it is, he had much adoe to obtain it; but at length his perswasions and entreaties prevail'd, and he took the benefit of the advantageous Offers which the King of *Siam* had made him several times of a Place of Retirement, and Employment in his Dominions. Thus he embark'd from *Java* with the Princess his Wife, and some Servants. About sixty *Macasarian* Families also, that had settl'd themselves in *Java*, soon after his first arrival there, out of the Great Esteem and love which they had for him, were desirous to be Companions of his good or bad fortune, and so he arriv'd at *Siam* in a great Vessel which the King had sent him, about the yeare 1664.

There, he was receiv'd better than he expected: for his *Siamois* Majesty not only built him a fair House, adorn'd and furnish'd with the most beautiful Rarities of China Workmanship, but he made a Present to the Princess, his Wife, of several Diamonds and other Precious Stones of great Value, with a
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good number of Vessels of Gold. He also assign'd to Both the One and the Other Pensions proportionable to their Dignity; and to compleat his Favours, he conferr'd upon *Daen Ma-Allé* the Preferment and Title of *Docja Paedi*, which in *Siam* signifies the Grand Treasurer of the Crown, and is the same with Duke and Peer in *France*. Moreover he distributed among those that had follow'd him a good Quantity of Land, more than was sufficient for their Subsistence; gave 'em Oxen to plough it, with Orders to give the Prince the same respects as to himself, as also to pay him the same Tribute as they were to pay him were he their King in *Macasar*. Nor was the Prince's Acknowledgment for several years inferior to the Grandeur of the Benefits which he had receiv'd from so generous a Prince: he gave Demonstrations of it upon all Opportunities that presented themselves; nor could there ever be a more faithful and sincere Devotion and Loyal Adherence than his, to the Interests of that Crown. But in short he was a *Mahometan*, and his Religion which he thought to be despis'd in the Persons of the *Moors*, who not without reason were very ill us'd throughout the Kingdom, caus'd him unfortunately to forget what he owed his Benefactor. He thought he might dispense with going so often to Court, in regard they were forbid Access to it; and he cover'd his Forbearance from giving Attendance with the Specious pretence of his Grief for the Death of the Princess his Wife, which made

him love to be alone: not considering that by thus deporting himself he ruin'd the Hopes which the two young Princes his Children might have of one day recovering their Rights by the Protection and support of the King of *Siam* and his Confederates. Nay, he push'd on the Indiscretion of his Zeal for the Law of *Mahomet* so far, that upon the Revolt of the *Moors* he took their part, and made no scruple to enter into the Conspiracy which they had plotted against the King his Benefactor.

Three of the Principal Heads of the *Malays*, who made an exact profession of the Law of *Mahomet*, and to whom the King but a little before had giv'n some Occasion of Discontent, disdaining to see the *Mahometans* so contemn'd at Court, who had formerly enjoy'd the chief Preferments there, solicited *Daën Ma-Allé* to joyn with them and revenge the Affront which had been done to their Religion, and themselves in particular, upon the King himself. Now because they had already taken true measures for the Execution of their detestable Design, and for that they had already Men enough to carry it on with Success; the Prince too much prepossess'd in favour of his Sect, suffer'd him self to be drawn in so much the more easily, not only because he thought it a Thing infallible, but also for that he himself, for some few years last past, had a secret suspicion that the King mistrusted his Fidelity, tho he had never giv'n him any occasion for it, and this boyld in his Stomach.

Stomach. To effect their design, they agreed together to go one Evening, at the Head of four or five thousand of their most Trusty Servants, all chosen out of twenty thousand of their own Nation dispers'd over the Kingdom of *Siam*, and surprize the King in his Palace. They knew that the usual Guards were not able to resist 'em, or to hinder 'em from seizing of his Person and setting up in his stead, that, person among 'em upon whom the Lot should fall: or at least, if the *Siamois* could not accustom themselves to the Government of a Forreign Prince, to give the Crown to his adopted Son, who most certainly would never scruple to purchase it at the Price of Circumcision. But their Conspiracy was happily discover'd by one of the King's Officers, who gave advice of it to M. *Constance*, when it was just ready to be put in Execution. That vigilant Minister immediatly caus'd the Guards to be doubl'd, and mustering together what other Souldiers the small time would allow him, he layd 'em in Ambuscado in the places through which the Conspirators were to pass. Nor did they fail to set forward at the very hour appointed, according to the Information giv'n to M. *Constance*. But some Companies that were sent before to secure the Avenues, observing Guards where never any were wont to be plac'd before, return'd in great hast to give advice of it to their Companions, who understanding by that, that their Design was discover'd, took the best Course, and without any Noise stole home

to their own Houses. Monsieur *Constance*, who was unwilling at first to terrify the King, went to him, so soon as the Conspirators were dispersed, to give him an Accompt of all that had pass'd. Now in regard it was night, and that the King was already gon to bed, he was not a little frighted to see the Minister at such an unseasonable Hour in his Chamber; but he was much more astonish'd, when he heard what a Terrible Danger he had escap'd. He presently sent for his Council together, to consult what was to be done in so nice a Conjunction; and there it was resolv'd, that as much as it was possible, they should avoyd the making use of the last Extremity, till they were assur'd of being quite out of Danger, and that they should endeavour to win back the Revolted to their Duty by fair and gentle means: To which purpose safe Conducts were sent to the Heads of the Conspiracy, who were only summon'd to come and beg their Pardons; upon which all of 'em came, except *Daën Ma-Allé*, and the King generously pardon'd 'em every one. But being highly incens'd for that the Prince excus'd himself upon a feign'd Pretence, from coming to make so slight a satisfaction, as also because he deny'd himself to be guilty of the Crime of which he was accus'd, he took a resolution to punish him after such a manner as should strike a Terroure into the rest of his Subjects.

To this purpose he sent seven thousand *Siamois*, for fear lest the *Malays* should fly
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to his Succours, with Orders to besiege him both by Sea and Land; together with several Gallies well mann'd to stop up the passage of the River. All the *Europeans*, that were then in the Capital City and parts adjacent, joyn'd themselves with M. *Constance*, who commanded the Fleet. Only the *Batavians* excus'd themselves; whether it were out of any aversion to the King of *Siam*; or because, as they said, having settlements in the Dominions of the King of *Macasar*, Nephew to *Daën Ma-Allé*, who had for some time been reconcil'd to his Uncle, and had sent him magnificent Presents, they could not declare against that Prince, without exposing themselves to be ill treated in *Macasar*, and it may be, to be expell'd the Island. The *Europeans*, especially the *French*, perform'd wonders: several were slain upon the Place; M. *Constance* signaliz'd himself above all the rest, and expos'd him self so far, that the King at his Return from the Expedition could not forbear to testify his concern. Some of the *Siamois*, finding themselves reduc'd to such a necessity, that they must either vanquish or dye, fought bravely, and Prince *Daën Ma-Allé*, after he had display'd a thousand Marks of an extraordinary Valour, was at length enforc'd to give way to the more numerous. He was wounded in five Places by Arrows, receiv'd a Carbin shott in the hand, and another in the Head, which layd him dead at the feet of his eldest Son, who bore Arms and was beginning to learn the Art of War. All

his men, to the Number of sixty or thereabout, were put to the Sword; after they had made a Generous defence for above five Hours. None but his two Sons were sav'd by a secret Order of Providence, which we can never too much admire. For what a happiness was it for them, after the total Ruin of their Family to fall into the Hands of one of the most puissant Monarchs in the World; who is pleas'd to be a Father to 'em at this very day; and not content generously to provide for their Subsistence, takes care that they be instructed in every sort of knowledge that may reach 'em worthily to answer the Obligations which they owe to the Grandeur of those August Names which they receiv'd from his Majesty and Monseigneur the Dauphin at the Font of Baptism.

But now let us finish the Description of this Kingdom of *Macasar*, where it seems as if God had form'd the Design, by the means of these two Princes, to establish one day the Christian Religion upon the Ruins of that of *Mahomet*, which they have so generously renounc'd.

Next to the City of *Jompandam*, which without doubt, of all the Places in the whole Island is the most Important, the City of *Manasara*, which is the Metropolis of the Kingdom, and the most usual Residence of the Kings, is certainly the largest, the most beautiful, and the best fortify'd; and it would have been much stronger, had not the *Batavians* ruin'd

ruin'd the Fortifications rais'd by the *Portugueses*. It is seated a little above the Mouth of the River, about the sixth Degree of Southern Latitude, built in a very fertile Plain, abounding in Rice, in Fruits, in Flowers, and in all Sorts of Pulse. The Walls of the City, on the one side are wash'd by the Stream of that great River, which through certain little subterranean Conveyances sends requisite Moisture to refresh the Roots of the Trees and the Plants, and to water the Gardens, the Meadows and the Fields. This City consists of many Streets, large and very neat, but not pav'd, because they are naturally all Sandy. The Trees that are planted on both sides of 'em, are very thick of Leaves; and the Inhabitants are very careful to preserve 'em in their flourishing Verdure, because the shade of 'em is not only a Convenience to their Houses, but to such as pass to and fro in the heat of the Day.

There is only the King's Palace and some Mosques that are of Stone; all the rest of the Houses are built of Wood, but they are very pleasant to behold, because the Timber is of different Colours, but most of Ebony; and the Wood is all wrought with so much Art, and the several sorts so enchas'd one within another, that it looks as if the whole House were but one Piece of Wood of various Colours. The biggest of these Buildings for the most part never exceeds above four or five Fathom in depth, and one or two in Breadth; the Windows are very narrow; and

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as for Tile Coverings, they have none, but only broad Leaves spread very thick, that keep out the Rain.

There are very few but what are high in the Air, and supported by large Columns made of a certain Wood, so hard that it seems to be incorruptible. But the pleasantest thing of all is, that they have no Stairs, but mount up into their Houses by the help of Ladders, which they are very careful to pull up after 'em for fear the Dogs should follow 'em. For the Inhabitants being the most superstitious of all the *Mabumetans*, they should be defil'd; and must presently run to wash themselves in the River, should a Dog but touch 'em.

There are a great Number of Shops, where you may meet with whatever can be desir'd either for necessity or convenience. There are also large Public Market Places where they keep Markets twice in four and twenty Hours; in the Morning before Sun-rising, and the Evening an Hour before Sun set. None are to be seen but Women; a Man dares not so much as shew his Face there without rendring himself ridiculous, and a laughing Stock to all the People; nay the very Children would pelt him with Stones: because they are perswaded that the *Malesefe* is reserv'd for more serious and Important Employments. 'Tis a pleasant thing to see crowding (from all the Towns and Villages round

round about) Young Wenches laden, some with Fresh water Fish, which they take neer a Great Town call'd *Galexon*, seated about five or six Leagues from the City, upon the Banks of the River, where there is a Fishery settl'd; others laden with salt Water Fish, Thornbacks, Soles, and several other Sea Fish, not known in *France*. Moreover, from a large Town which they call *Bantaim*, about two Leagues distant from the City, they bring Fruit; Date-tree-Wine, Fowl, Beef and Bufalo's Flesh; for the Butcherie is not separated there from the Market, as at *Paris*. Formerly the *Macasarians* were so very scrupulous that they would not eat Beef; but they have accustom'd themselves to it insensibly, and now they think it sufficient to abstain from Pork; the use of which is forbidden by the *Mahometan* Law to all that will enter Paradise.

No wild Fowl is to be sold in any of these Markets; for that the Taking of 'em is a sport reserv'd only for the King and the Princes of the Blood, who have the Liberty to follow that Game in any Part of the Kingdom: Whereas Private Lords cannot kill that sort of Fowl in any Place, unless it be upon their own Grounds. And because the *Macasarians* are very Jealous, they are very severely punish'd that offend against this Prohibition.

Moreover, the *Macasarians*, whether it be
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that they like not the Taste of WildBoar, or that they do not think it the Perfection of their Religion to eat of it, they make a Present of it, either to the *Portugueses* or the *Bartavians*, for whom they have a kindness. The King himself also observes the same Custom, when he designs any particular Mark of his Favour or Esteem either to the One or the Other.

Before the Wars, of which I have given some Account, and the Pestilence which happen'd about five and twenty years ago, which very much lessen'd the Number of Inhabitants in this City, they were found, upon a Computation made, within the Walls, and in the Villages contiguous to 'em, above an hundred and sixty thousand, all stout well made men and able to bear Arms; but now there are not above fourscore thousand.

The City of *Bone*, the Metropolis of the Province of *Bonguis*, is no less beautiful, nor less populous than that of *Manasar*, from which it is distant about nine or ten days journey. But the Cities of *Vagiou*, *Soppen* and *Penecqui*, which are the most considerable of the same Province, are no more than seven days travel from the Capital of *Macasar*.

Mandar and *Mamoya*, which are the two Capital Cities of the Province of *Mandar*, and *Toraja*, which is the Metropolis of the Province of the same name, lye not at a much remoter Distance.

Tallou,

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Tallou, Tourate, and Borobassou, which are the biggest Cities of the second Order in the Province of *Macasar*, lye not above seven or eight Leagues at most from the Capital City.

There it is, that all the Manufactures of the Kingdom are settl'd: there they make Cotton Stuffs, and Stuffs of all Sorts: for they have there great plenty of Cotton and Silk, which are brought from the neighbouring Towns and Villages. These Villages, as well as those in other Provinces, are more numerous, more populous and more pleasant than Ours.

The End of the first Book.

BOOK

B O O K II.

*Containing the Manners and Customs of the
Inhabitants, their Government, their
Employments, their Divertisements, their
Habits, and their Marriages.*

THERE are no People in the *East-Indies*, nor do I know many in *Europe*, that are born with greater Inclinations than the *Macasarians*, to apply themselves to the Exercise of Arms, or the Study of Arts and Sciences. They are easily apprehensive of the most difficult Things; they discourse well enough upon what is propos'd to 'em; and they seldom or never forget any thing that they have once learnt. But they want good Masters, such as know how to set at work, and improve these rich Talents of Nature.

The Qualities of their Bodies are answerable to those of their Minds: for they are bulkie, and strong, lovers of labour, and as able to undergo Fatigue, as any Nation that I know. Their Complexion is not altogether so swarthy as that of the *Siamois*, but their Noses are much flatter and more squatted. To say the truth, they are not a jot handsomer, or rather, they are as deformed in their Countenances, the one as the other. This Flatness of their Noses, which is a disfigurement in our
Eyes,

Eyes, is lookt upon as a Beauty among them, and therefore they shape it in that manner from their Infancy. For so soon as they come into the world, they lay 'em naked without any Linnen or swadling Clothes in a little Wicker-Pannier, where their Nurseries are very careful, at all hours of the day, to flatten their Noses, gently resting their left hands upon the upper part, and at the same time rubbing and depressing the lower part with Oyl or warm Water. They also rub all the rest of the parts of the Body, out of a Belief that it contributes to their growth, and to make their Joints more Nimble and supple. Hence it is, that you shall never see any Persons among 'em either Crump-shoulder'd or Lamè; being all both Men and Women, of a Size neither too Low nor too Tall. They wean their Children within a year after they are born, imagining they would have less wit, should they suck any longer.

Children of Quality, so soon as they have attain'd to the Age of five or six years, are put forth, at such a Pension, to a Relation, or a Friend of the Family, for fear the Caresses of the Mother should effeminate their Courages; or that a Reciprocal Tenderneſs should retain 'em at home, when they come of Age to go to the Wars. This is practis'd in regard of Male Children only, who are all dispers'd into different Houses, whatever their Number may be. For as for the Daughters, they are all bred up at home, and instructed by their Mother, in whatever it becomes 'em to know,
that

that they may be able to fulfill the Duties of their Condition.

At seven or eight years of age, the Boys are sent to School to the *Agguys*, who are the Priests of the Country, by those that have 'em at Board; their Parents being by them discharg'd of all the care of their Education. Those *Agguys* teach 'em their Lessons twice a day; an hour in the Morning, and an hour in the Afternoon; and they learn 'em to cast Accounts, to explain the *Alcoran*, to read and to write. Their Characters very much resemble the *Arabick* Letters, and there are several which are extreamly like 'em. Two years are sufficient to make 'em as learned as any in the Country; for those *Agguys* are a sort of People that are infinitely severe. And indeed the too great confidence which the people put in 'em, many times makes 'em insolent. For after they have heard the Children say their Lessons, as if they were their Foot-boys, they send some to fetch Water from the River; others they set to sweep their Houses; and if they are strong enough, they make 'em Row in their Little Boats. If they do not please 'em in doing what they are commanded, they punish 'em for such sorts of faults no less severely than for transgressions committed in their Studies.

Rods are not in use among them, as in *France*, for the Correction of Children: but the *Agguys* keep always by 'em a great *Rotin*, which is an Osier-Wand about the bigness of a Man's finger, with which they belabour the Shoulders

Shoulders of their poor Scholars; or else they carry in their hands a kind of *Ferula*, somewhat longer, but much narrower than those we make use of in our Colleges, with which they chastise those that fail in their Attention or Modesty in their Presence.

For fear that Laziness should corrupt the good Inclinations of their Children, they keep 'em continually employ'd: so soon as they come from School, they are set to work, and there is not one but is taught some Trade or other. They make Bucklers of Osier-Mats, and Baskets; and besides this, they have their set hours to learn to Dance, to exercise themselves in Running, and several other Sports that are usual among People of Quality.

The Children of the Vulgar sort are employ'd in Fishing, Tilling the Ground, Beating Iron, Cutting Wood, in Joyners and Goldsmiths Manufactures, or else in making Tissues of Gold, Silk and Cotton, according to the condition of their Parents, and the strength of their Age. And they apply themselves to all these Exercises, while they are at Board, with so much the more assiduity and perseverance, because they are not hindred by Visiting their Relations; for they see their Parents so seldom, that many times they hardly know their Mothers when they return home. Whence it comes to pass, that they have little Affection one for another; and that there is not to be seen among Brothers and Sisters that perfect Union and good Correspondence, which among us is the
F sweetest

sweetest comfort, and the strongest support of Families. And I know not whether we may not attribute to this harsh and severe Education of theirs that furlly savage Air that appears in their Countenances, till they are domesticated and civiliz'd in their Parents Houses. For their Fathers and Mothers always reserve that care to themselves, when they return home, to teach 'em how to live in the world according to their condition.

Tho' the *Macasarians* are not naturally addicted to Endearment and Caressing, their Friendship however is very stedfast and very faithful. There have been some, who to serve their Friends, even Foreigners and Christians, have expos'd themselves to the hazard of losing their Lives, and have been so generous as to let 'em partake of their Estates when they have seen 'em in necessity; but they must be manag'd with a great deal of caution and prudence; more especially you must have a care how you put 'em in a passion. For of all people in the world they are the most transported in their first motions; but when their Heat, which never lasts long, is over, they blush at their folly, and repent of whatever they did in that condition; provided nevertheless, that they know they were to blame themselves; for if they are convinc'd that there was a design to do 'em an injury, they never come to themselves; nor do they value the loss of their Lives, if they can first be the death of those that have offended 'em. So that, when 'tis known, that

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two Friends have had a Quarrel together; an Accommodation is immediately labour'd. To which purpose, the Friends that are common to Both, agree upon the Place where Both Parties are to meet, which is usually in a Mosque; to the end Both may be oblig'd the more to keep within the Bounds of Moderation. There, both Parties meet at the same time, they approach each other step by step, with an equal pace; they talk together in such terms as have been agreed on, and then they mutually give each other their two hands joyn'd in token of their true and sincere Reconciliation. But if it be a Woman that has had any difference with a Man, she never presents him her two hands joyn'd, till after she has modestly folded 'em in a Kercher of Cotton-Linnen, or some other slight stuff. A Man can hardly imagin the Modesty of the Women, nor how chaste they are, and reserv'd in all their Actions. Were they otherwise, they would lead their Lives but very ill with their Husbands, who of all Men in the world are certainly the most jealous. A Woman that should have the confidence to give her hand to her Husband's best Friend, to smile upon him as she pass'd by, or to cast her eyes upon him but for a moment, would be suspected of Infidelity, and might be justly repudiated. And therefore for the sake of their Reputation, and the preservation of peace in their Families, they keep themselves shut up in their Chambers, not daring to admit the Visits of their Brothers, or their

Brothers in Law, but in the presence of their Husbands. Those petty marks of Friendship which with us are so innocent, and so well receiv'd among Persons nearly related, are lookt upon by them as Crimes that demand revenge, and which are never pardon'd. The Law likewise permits 'em to kill a Man, whoever he be, if they find him alone with their Wives; or if they can prove that he has either giv'n or receiv'd a Kiss from 'em, or any other Mark of kindness. But as severe and cruel as the Law is in respect of the Women, it is as mild and indulgent in regard of the Men. It permits 'em to do whatever they please, not allowing the unhappy Wives to make the least complaint of their Husbands Conduct. That Continency, which throughout all *Macassar*, redounds so much to the Honour and Glory of the Women, is the shame and dishonour of the Men. He that has but one Wife and few Children is no less contemn'd, than a barren Woman was formerly among the *Jews*. The love of Women, and the desire of Children, is the Prevailing Passion of the Country; insomuch that they Sacrifice every thing for the sake of it, and frequently make Vows to *Mahomet*, that they may have a Numerous Posterity. When they sneeze, if they are not already marry'd, they wish one another a speedy Marriage, a good Woman, and a long Life; or if they are engag'd in Wedlock, a happy and peaceable Fertility.

In regard the Women of Quality never stir abroad, but upon Festival days, and days of publick rejoycing, they wait for 'em with a world of Impatience; for naturally they have no Antipathy against Pleasure; and Dancing is their usual Divertisement; which is of two sorts. Round Dances are of the first sort, at what time thirty or forty Persons of both Sexes, holding hands together, the Women covering their hands with Linnen instead of Gloves, jump and skip altogether in a proper measure to the sound of certain Instruments. Long Dances are of the other sort, that is to say, when the same Number of Persons put themselves in a Line, two and two in a large Room, or in a Meadow, when it is fair Weather. They all set forward together, beginning with six Paces of a Saraband, then turn about, then a little skip, then knock their Heels, and clap their Hands. This is repeated and continued with the same briskness and measure, till they arrive at the end of the Field or the Great Room; and because that some of 'em have very sweet Voices, their Songs intermix'd with the Knocking of their Heels, and clapping of their Hands, renders this sort of Dancing much more diverting than the former. Their Musical Instruments never play when they sing; for they have none but Trumpets, that have no variation of sound; Drums not half so good as ours, and a sort of Violin, which they touch with a Wand, and a small Bushel made of very thin Wood, upon which they

beat very prettily with two Sticks, which make it yield several different Sounds, pleasing enough the first time you hear 'em, but not to be endur'd the second.

When the Children are return'd home, they are allow'd to be present at these publick Rejoycings; for as they never return till they are fifteen or sixteen years of Age, they are ripe for Marriage, and permitted to wait upon the Virgins that are promis'd 'em in Wedlock. However there are but few that Marry before they are perfect in all the Exercises of War. And in regard they have all an Inclination to it, they become so skilful in the Exercise of their Weapons, that there are no People in *India* more nimble in getting a Horseback, to draw a Bow, to discharge a Fuzil, or to point a Cannon. Nor are there any that better know how to handle the *Crit* and the Scimitar. The *Crit* is a Weapon particular to the *Malays*, the *Macassarians*, *Javanese*s, and other Neighbouring Islanders. It is made like a Dagger, about a foot and a half long, and the Blade is shap'd as our Painters represent a Beam of the Sun. Sometimes they fight with Scimitar and Buckler; which tho' it is only made of Osier, yet will it ward off the strongest Blows, if it be well manag'd. Sometimes one makes use of Scimitar and Buckler, while the other contents himself with two *Crit's*; and with that which he holds in his left hand, if the handle be fast, he keeps off, or else receives the Blows of the Scimitar, and makes a Pass at his Antagonist, to disarm him; or other-

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otherwise, with that which he has in his right hand he pushes forward to give his Enemy two or three pricks, which quickly puts an end to the Combat : For the least Scratch of the *Cris*, which is generally poyson'd, is mortal, beyond the Cure of whatever can be apply'd.

Their manner of letting fly their Arrows is very extraordinary ; they are made of a very light Wood, having the Tooth of *Requin* fasten'd to the end of it ; which *Requin* is a Sea-Fish that has a great number of Teeth, sharper, and more pointed than any other Fish. They put one of these Arrows in a Trunk, about six or seven Foot long, like to those out of which little Pellets are shot, made of Ebony, well polished within-side, and large enough for the Arrow to come forth with all the freedom that may be ; and when they have put it in so far, they send it forth with the blast of their Breath ; sometimes farther, sometimes nearer, according to the Strength and Wind of those that make use of it. There are some that will make one of these Trunks carry fourscore, or an hundred Paces ; and that so true, that they will not fail to hit such a Nail on the Hand or Foot, which they propos'd to aim at before.

They believe it a piece of indecency, when they have once taken Arms, to till the Ground, or follow any Mechanick Art. And tho' they were born of the meer Scum of the Rabble, unless they are become dis-

abled and infirm, or reduced to extream Poverty, they will follow no other Calling but the Trade of War. And there is not a Burgher, how low so ever his Affairs are in the World, that has not his Park enclos'd with Bambou's, wherein he may Hunt when he pleases; in time of Peace you shall see a Soldier go forth every Morning and Evening, with his Fusil upon his Shoulders, and his little Cry of Hounds, to Hunt with his Friends.

All the young People are passionately given to Gaming. In their Infancy they have no other Game but that of *Toupie*, but when they are advanc'd in Years, they have others that very much resemble our *Draughts* and *Cheß*. But being forbid to Play for Money by the Law of *Mahomet*, they find all the Pleasure in those Pastimes that they desire, and it is very seldom but they give over Play as good Friends as they began. But of all their Sports, there is none so much in fashion, as that of the *Flying-Hart*; as being proper for all Ages, and all Conditions: Nor is it above fifty Years ago, that the Kings themselves, upon certain Days in the Year, took delight in this sort of Pastime before all the People. The Royal *Flying-Hart* was usually between five and twenty and thirty Foot in diameter, and the Tail of it also was as long; and before the King left it to the mercy of the Wind, there was fasten'd to the fore-part of it a Cornet or little Horn, not much unlike to that which our Peasants make use of

of to call their Cows; and upon the back of it was ty'd a large Drake, which inter-mixing it's *Quake Quakes* with the Sound which the Wind made in the Horn, as it flew aloft in the Air, amus'd the Ear with a Musical Confusion of Noises, the most pleasant in the World. At present the King is only a Spectator of this Sport. And indeed it is a kind of Pastime to see old Men, between threescore and fourscore Years of Age, holding the Rope of the Flying-Hart, and teaching their little Children how to throw it up in the Air, and govern it under the Wind.

There is yet another Sport, wherein they take as much delight as the former. They pick out two Cocks, the strongest and the most courageous they can find, and after they have half fuddl'd 'em with Rice-Wine, they tye to the places where the Spurs grow, little pieces of Iron, slender and very sharp-pointed, and then setting 'em down together, provoke 'em to fight. This is a great Diversion for 'em, - to see with what fury those Creatures tear and mangle one another; nor does the Combat cease, till one of 'em drops down dead upon the spot. Then the Master of the vanquish'd Cock is oblig'd to pay the Master of the Victor the Price of the Wager; that is to say, the Sum they were agreed upon before the Sport began. The Cock likewise that remains alive is carry'd back with honour to the Poultry-yard, and a young Lad is order'd to make a short
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Compliment to the Hens, his Mistresses, upon his valour and in commendation of his victory obtain'd over his Rival. If the vanquish'd Cock be not yet dead, they let him bleed, and he makes the first Dish of the Feast, that according to custom attends the Sport. But if he be kill'd, without any more ado they throw him into the Common Jakes, not only because stiff'd Meat is forbid by the Law of *Mabomet*, but also because they believe that the flesh of so cowardly a Creature is unworthy to serve for the Nourishment of Man.

I have already observ'd, that the Education of the Girls is quite different from that of the Boys. They are bred up in their Parents Houses, from whence they never or very seldom stir, if they be of any Quality. Their Mothers teach them to read and write, to Sew and Embroider, to Spin Silk and Cotton; of which they make their own Garments themselves. For there are no Taylors in all the Country; but the Women make the Mens and their own Clothes. The Maids of mean Birth go abroad more frequently than others; but never before day, nor after Sun-set. Some of which are employ'd in making Linnen Cloth, and Stuffs of mean Price, which they sell in their Shops. Others work in the Fields, sell Pulse in the Market; or else they stay at home to take care of the House with their Mothers, and help them among other things to dress Meat for the Family; for they have no Cooks by Profession, which

which they look upon as a Calling too ignominious for a Man to follow. The Dyet which the *Macasarians* generally feed upon, is Beef, Kids-flesh, and Poultry, which they eat more frequently boyl'd than roasted; because they put a great deal of Pepper and Cloves into their Potages and Stew'd Meats, which heighten the Taste, and quickens their Appetites, which many times they lose through the excessive Heat. But tho this sort of Dyet be very good, and very well dress'd, yet are they greater lovers of Fish and Fruit. Usually however they make but two Meals a day; the first about Eight or Nine a Clock in the Morning; and the second, about Sun-set. When they are a hungry and have a good Stomach, they set aside something of what they leave over Night to eat the next Morning, as soon as they get out of their Beds; for they have no set Breakfasts, as in some parts of the *Indies*. Between Meals, they chew *Betel* and *Arack*, take *Tobacco*, and drink *Sherbet*, which is a very pleasant Liquor, compounded with Water, Citron-Juice and Sugar, wherein they mix good store of Nutmeg, Flowers of Cinnamon and Cloves. They also drink *Tea*, *Coffee* and *Chocolate*, which the *Spaniards*, with whom they formerly drove a great Trade, brought from the *Philippine Islands*, where the *Mexican Fleet* puts in every year, and vends prodigious Quantities.

The whole Family feeds all together; not every one apart, like the *Siamois*. They also frequent,

frequently invite and entertain one another; and their Feasts are full of Mirth: for having a quick and lively Imagination, they talk a hundred pleasant things, sometimes with a greater freedom than would be well receiv'd among Us. When the *Sherbet* and the *Date-Wine* pleases them, the Brimmers go briskly about; but never to the Health of their Friends, according to the Custom of *Europe*. Their Messes are numerous; their Viands and Fruits are serv'd up at the same time in little Silver or *Porcelain* Plates, upon round Tables that are very low, or else in large Voyders of Gold, Silver or Copper, according to the Quality of the Persons, because they eat upon the Ground, with their Legs across, upon Mats or Carpets, after the manner of the *Turks* and *Siamois*. That which pleased me least, is this, that they drink one after another in the same Glass, that holds no less than three or four Pints; and for that they have neither Spoons, Forks, Table-Cloths, nor Napkins; every one eats his Rice by handfuls. 'Tis true however, that they are very careful to wash them well before they sit down to Table; nevertheless, this slovenly Custom displeases those People that are not us'd to it.

But if they are not so decent at their Tables, they are the most sumptuous in their Habits of any Nation in the *Indies*: For the People of Quality are clad in a long Wastcoat or Vest that comes down to their Knees: this Wastcoat is usually of a Brocard of Gold
and

and Silver, or very fine Scarlet Cloth which the *Hollanders* bring out of *Europe*. The Buttons that close it before, are of Goldsmiths work, the Sleeves are very straight, and Button'd down to the Wrist, like our Doublets in former days. The Breeches which they wear underneath, are like ours, but that they may not be so inconvenient, they are made only of a thin Silk strip'd with several Colours. Their Girdles, which are of Brocard, differing in colour from that of the Vest, are very broad, and the two ends, which hang down below their Knees, are very artificially embroider'd with Gold and Silver a Foot deep, or thereabout. When they walk in the City, they throw over all this a small Muslin Vest, which they wear carelessly, as formerly in *France* they wore their Cloaks in Summer. Their *Cris* is worn upon the right side within their Girdle, the Handle and Sheath being all of massy Gold; and on the other side, in the breadth of the same Girdle, they carry a little Knife, Tobacco, Betel, and their Purse; for they have no Pockets. The Hilt of their Sabre, if they be Officers, is usually of Gold or Silver; if they be only common Soldiers, it is of Ivory or sweet Wood; and their Habits are of Silk or Cotton, according to the Pay which they receive, or what other Revenue they have. They have neither Stockins nor Shoes; nevertheless when Persons of Quality find it uneasy to walk barefoot, they put on small Slippers after the *Moresco* Mode, which are

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embroidered with Gold and Silver, much like the Shooes which the Ladies now a days wear in *France*.

They abominate Hats, like all the rest of the *Mahometans*; but they have so great a veneration for the Turbant, that out of respect, they never make use of it unless it be upon Festival Days, or Days of Publick Rejoycing. They generally wear a little Bonnet, which has something of the shape of a Hat, and the Stuff it is made of is always white, more or less sumptuous, according to the Quality of the Persons; being now and then surrounded with an Embroidery of Gold, Silver, or Silk, which much enriches it. Their Turbants are not clos'd at the top, like the *Turks*, being no more than a large Swath of Stuff or Linnen, neatly wound about their Heads. The Turbants worn by the Priests, and Persons advanc'd in years, are white; but the young People wear of all sorts of Colours, Red, Green, or Strip'd. The Priests and old Men are permitted to wear them every day; the one, because of the Dignity of their Ministry; the others, as being priviledg'd by their Age. The first wear long Beards, that frequently come down to their Girdles; the other shave, but never cut their Hair; they take particular care however to comb it well, and to perfume themselves with an odoriferous Oil; which cannot prevent however their smelling very rank, when they are hot: For which reason, they wash their Heads very often; the

the neater sort among them wash their whole Bodies also two or three times a Day; and after Bathing, rub themselves with a certain Ointment compounded with Musk and powder of Sanders, which yields a very sweet and agreeable Scent. 'Tis a neatness; and indeed an indispensable Obligation, to keep their Nails dy'd with that Red Tincture, which they began to give them from their Infancy, and to pare them once or twice a Week: For they believe that the Devil hides himself under them, when they are long.

They are also very curious in Painting their Teeth, sometimes black, sometimes green, but more frequently red. So soon as they are come to be eleven or twelve Years of Age, the usual Operator is sent for to the House; who lays them upon their Backs, puts a wooden Gagg in their Mouths, to the end that keeping it equally open, he may the more easily with a little File, separate all the Teeth of the upper Jaw the one from the other, make them all even, and polish them afterwards with a small and fine Lancer. After this, he rubs them with Juice of Citron, which renders them fit to receive the Colour which is to be given them. This Operation is not perform'd without some Pain, and the loss of some Blood; but the Honour of being in the Mode, surmounts all the Pains which they suffer for the sake of the Fashion. This is so true, that many times they are such Fools as to suffer the drawing of their
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soundest Teeth, that they may have the Honour to wear in the room of them a Tooth of Gold, Silver, or Tambac, which is a Metal compos'd of Gold, Silver, and Copper refin'd together in such a manner as is not known in *Europe*.

The Women also are neater than the Men in their Habits, tho they are not altogether so Magnificent. Their Shifts are of very fine Muslin, and fall down to their Knees; the Sleeves are very straight, and so short, that they come no farther than their Elbows. The Neck is so narrow and so well clos'd, that their Breasts never appear. Underneath they wear a little Pantaloon of Brocard of Gold, Silver or Silk, according to the distinction of their Quality: These sort of Breeches differ nothing from those which the Men wear, only that they are longer, and always reach down to the Calves of their Legs; nor is there any thing to be seen more curious than the Gold and Silver Embroidery with which the Extremities of those Breeches are adorn'd; for they are most exact Workwomen in these Parts. Over all this, they wear a *Jippo*, not unlike the *Jippo's* worn by the *French Ladies*. 'Tis only of Linnen Cloth, or some slight Common Stuff, when they stay within Doors; but upon Festival days, and at Publick Rejoycings, when they go abroad to meet Company, they wear a Strip'd Muslin, thorough which the Pantaloon of Brocard of Gold or Silver, with a Red Ground, appears in all its Glory. They have no other

ther dressing for their Heads but their own Hair, which they tye up very neatly behind, and which in the Graceful contrivance of their Curles, ceases not to have a charming effect, when they are perfum'd with a certain Oyl which makes them Blacker and more Glistning than they are naturally, tho' they were Black enough before. There are few that wear any Jewels, for their Husbands reserve those Ornaments to themselves: and as for Necklaces they have only a Chain of Gold, which is given 'em by their Husbands the next day after the Nuptials, to put them in mind that they are only their chief Slaves, and owe them Obedience and Submission. And indeed, it may be said, that they are no more than the Superiour Servants of the House; for there are but very few Slaves in the Country; the Laws not permitting, as it is practis'd in other Parts of *India*, Fathers and Mothers to sell their Children; nor any other Persons advanc'd in years to make a Merchandize of their Liberty. The fear lest those that they take Prisoners in War, should one day come to trouble the Publick Tranquility, causes them to transport them into the Neighbouring Islands. Insomuch that about three years after my Arrival at *Siam*, I saw two *Macasarian* Vessels come into Harbour laden with that Commodity. The King and *M. Constance* bought several; the *Chevalier de Chaumont* the *French* Embassadour to that Prince, had one; and the Abbot of *Choisy* another that follow'd them into *France*.

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Those poor Creatures were Natives of *Toraja*, that had been conquer'd by the King of *Macasar*: And because those People of all the Inhabitants of the Island are the most wild and untameable, that Prince, by the Advice of his Privy Council, caused all the Prisoners he had taken in that War to be dispersed into the neighbouring Kingdoms and Islands; reserving only such as he was oblig'd of necessity to make Presents of to the Great Lords of his Court, and to those that had signaliz'd themselves in the Conquest. For the Number of Servants is fix'd and regulated, according to the Quality of the Persons; nor are the Plebeians or Peasants permitted to keep Arms. *Nyatta*, say they; such a one has Servants; which is as much as to let you understand, that such a one is a Person of Quality. But tho' Slaves are not so numerous in *Macasar*, as in the neighbouring Kingdoms, either because they are sold to Foreigners, or because the Natives, who are naturally laborious, can do their Business without them; you shall never see the Great Lords go to Court without a Guard of fifty, sixty, or fourscore Horsemen, well arm'd. However, many times, all those People do not belong to them; but either they lend them to one another, or else they hire them for Money; if they have not so many of their own, or of their Friends, as their Quality obliges them to have in their Train, when they are to go abroad in State. Servants are there very little

little or no Expence, as in *France*; there are none to whom they give above three or four *Piquens* a Day for Wages, with Meat, Drink, and Lodging, which costs them almost nothing. Some are satisfied with Meat and Drink, demanding neither Wages, nor Cloaths; provided their Masters will permit them to work at their Trades but two or three Hours in a Day. For it is to be observ'd, that there is hardly one that was not bred up to some Trade or other, by which he might get his Living, tho' he were not in Service: Which is the reason that Servants are so rare, that a Burgess or a Rich Merchant is forc'd to do his own Business himself, or else with the Assistance of his Wife and Children.

Tho' the Houses of the *Macasarians* are neither so large, nor so full of Goods as ours, yet they require as much time to keep 'em clean. Every day they shake and brush the Matts and Carpets with which the Boards are spread; they beat the Cushions; such also upon which the Master takes his napp, tho' it be only made of Osier, must be clean'd, and the whole enclosure of the Rooms must be rubb'd, to preserve the luster and beauty of the several sorts of Wood of which it is made. As for the Ladies of Quality, they indeed are exempted from working, because they have a great number of Servants and female Slaves to do the drudgery: Or if they have not enow to do the Business of the House, and to attend 'em when they go abroad, they

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hire

hire 'em for their Meat and Drink, and two or three *Piquins* a Day.

The *Piquin* is a piece of Copper-Money, large, flat and round, like one of our Pieces of *Fifteen-Sous*. There are engraved upon it three or four small Circles, and some Birds, very scurvily drawn; and besides these *Piquins* have a hole in the middle, that they may be threaded together for the more easie carriage. The *Macasarians* give the *Hollanders* a hundred of 'em for one of their *Pataques* or *Reals*; and the *Hollanders* give four *Reals*, for one *Beulentino*; which is a piece of Gold-Coyn, round and flat, about the bigness of a *Piquin*, and is the most ancient Money in the Country.

Tho the Female Slaves are bound to do all the Work about the House, yet there are some which their Mistresses reserve for more honourable Services; as to spread the fine Cotton or Silk Quilt, in the Evening, upon the Osier-Couch, where they are to lye with their Husbands; to lay the two Cushions that serve instead of a Bolster, and over them a Matt or a Carpet; and to cover 'em with a large piece of painted Linnen Cloth when they are laid.

When they go abroad they are always attended by their Servants and their Slaves, of which they are to have but such a certain number, no more than their Husbands. When they have not their compleat number, they borrow 'em of their Neighbours. For they are so proud, that they would rather be
mew'd

mew'd up in their Chambers all the days of their life, than appear abroad without a Train suitable to their condition. Now because they go always barefoot, they never stir abroad but in a *Palanquin*, or a Boat. Which *Palanquin* is a kind of Litter, garnish'd with a fair *China-Satin* with Gold-Flowers, and carried by seven or eight Slaves, that are reliev'd from time to time by others that follow behind with the Ladies Servants.

The Visits which they pay one to another, with their Husband's leave, are not so long, nor so full of Ceremonies, as those of the *French Ladies*; yet they are a little longer than those which the Men make to one another. Neither in the one nor the other, do they at their first Entrance make use of the Expressions, *Good Morrow to you Sir*, or, *Good Morrow to you Madam*. Nevertheless, if the Person that pays the Visit be of a Quality superior or equal to that of the Person who receives it, they receive him at the Door, and say to him with a smile, *Mai qui Daen*, or else, *Mai qui Care*; *Sir, you are welcom*. Then is he conducted forward, still following his Leader, into the Room of Entertainment, where a particular Carpet is brought him, and one of the fairest Cushions: This done, he seats himself near or at a distance from the Person visited, according to his Quality; and after they have discours'd together of Business or News for a good quarter of an Hour, a Servant brings in *Betel*, and some Liquors. Many times they add a Collation,

which never lasts above another quarter of an Hour. After which, he that pays the Visit rises up first, and says to him that receiv'd it, *Lampa ma Daen*, I am going Sir. To which the Master of the House, who is upon his legs at the same time, makes answer, *Lampai ma qui Daen*, that is to say, *Then go Sir*; and then he conducts him back with the same Ceremonies as at his Reception. 'Tis enough sometimes to accompany him no farther than where he met him upon his first Arrival: But if he be a Person of a superior Quality to his own, he always conducts him home to his House, where he leaves him without entring; and so they part, without any Compliments on either side.

If the Person that pays the Visit be of a condition much inferiour to him that receives it, he is never met upon his Entrance, nor conducted back when he goes away; neither does the Person visited rise when he enters the Chamber: No Cushion is brought him, no Carpet, no Betel, no Collation; he never sits down, nor dares he come near, but must keep his distance, unless the Master or Mistress of the House gives him leave; should he presume to do otherwise, he would be soon put in mind of his Duty; for it is incredible how jealous they are of their Quality.

The Ladies observe very near, the same Ceremonies as the Men in theirs: Nor is there but one thing that puts a difference between 'em, which is this, that they never
 stir

stir out of their Houses, to conduct home the Person that visits 'em, let her be who shewill; nay tho' she were a Princess that had done 'em the Honour to come and see 'em.

When Friends meet in the Streets, they ask one another how they do, and no more; long Discourses, and all other formal Compliments are quite out of Doors in *Macasar*. Above all things, you must have a care of stopping the Way to any Man; for it is an Affront that is not easily pardon'd: Such a thing offer'd to the King is punishable with Death, tho' it were done by inadvertency. For they assert, a Man is no Man, that does not think what he does. For which reason, so soon as they see the King, tho' it be never so far off, they presently get out of the Way; and as he passes by, they stand upright with their Eyes fix'd upon the ground, without ever paying him any other Respect. And if you have any thing to say to him, or any Petition to deliver him, you must fall upon your Knees, with your Face upon the Ground, till he commands you to rise, and gives you leave to speak.

The Nobility are more haughty in *Macasar* than in any other part of the World: And it is there acquir'd several ways, which are every one very different. That which is most valued, is real; that is to say, it is fix'd to certain Lands, which the Kings have formerly ennobl'd in Favour of some one of their Subjects, who had done considerable Services, either to themselves in particular, or to

the State. This Grant or Concession was made originally upon condition; First, That the said Lands should be inalienable. Secondly, That they whom the King had made the Proprietors, should pay him a certain Yearly Sum. Thirdly, That they should serve the King in his Armies, when they should be commanded to attend him at their own Costs and Charges. This sort of Nobility annexed to these Lands which are of a large extent, passes indefinitely to their Lineal Offspring; but if they dye without Issue, the Lands of right are reunited to the Crown. These Lords are so much the more potent and wealthy, because all the Men and Women that are born within their Signories, are oblig'd to serve 'em by the Quarter; or if they will redeem themselves from Service, to pay 'em such a certain Sum, equivalent to the Profit which they might procure their Masters by their Actual Service. These are those Great Lords particularly that never go to Court, nor ever appear in Publick Assemblies without a Retinue of threescore or fourscore Servants; they might also have a greater number, if the Custom would permit it. Now because this is the most Ancient Nobility in the Country, they distinguish themselves also very much from all the rest; nor can endure that any Person of meaner Quality should stand in competition with them.

However, because the Multiplication of these sorts of Noblemen might at length bring

bring their Order into contempt, and prove in time very prejudicial to the Kingdom, the King makes no new ones; or if he would, the old ones would oppose him, unless he were some Person of a Merit more than ordinarily distinguish'd, and whose Services had been most highly important. He only supports the Families of these Ancient Noblemen, by his Favours from time to time bestow'd upon 'em; either by sharing among 'em the Lands formerly ennobled by his Predecessors, and reannext to the Crown for default of Issue in the Proprietors; or by granting 'em the Confiscations of Lands forfeited for some Capital Crime against the State.

These Ancient Noblemen, and their Descendents are called *Daens*. They march immediately after the Princes of the Blood; they have the best Governments, and the highest Employments in the Kingdom. This Title is so honourable, that it is frequently giv'n to the Princes of the Blood. Nor is the Number of these *Daens* at this day in *Macasar*, less numerous than that of our Dukes in *France*.

'Tis so with the *Carés*, who are next 'em; for because the King makes as many of 'em as he pleases, these Noblemen of the Second Order are multiply'd no less than the Counts and Marquisses among us within five and twenty or thirty years: And if they have never so little Favour, they easily obtain from the Court the Erection of their
Caré's

Caré's Villages, such as they are, into the Title of *Caré*. Their Children also succeed 'em in Nobility, and are *Carés* as well as their Fathers.

The *Lolo's*, which are the Third *Classis* of Nobility in *Macasar*, are the same with our plain County-Gentlemen in *France*. The King ennobles them by his Letters-Patents, and some Presents which he sends 'em either for Services done him, or for Services which he expects from 'em. Frequently in Flattery to some wealthy Burgeſs, or some rich Merchant, their Friends will give 'em the Title of *Lolo*: But the *Daens*, the *Carés*, and the true and ancient *Lolo's* are very careful how they call these counterfeit Nobles by any other than their own proper Names. For the *Macasarians* have no general Word in their Language that signifies, *Sir*, or *Master*; so that they are oblig'd when they speak to Persons of Quality, to call 'em *Daen's*, *Caré's*, or *Lolo's*, as much as to say in *France*, Duke, Count, Marquis.

There the Women, as in *Europe*, are ennobl'd by their Husbands, and assume the same Qualities, tho' they never change the Names which they deriv'd from their Parents. The Children also of both Sexes do the same, and are styl'd, as well as their Fathers and Mothers, *Daen's*, *Caré's*, and *Lolo's*.

The Government of *Macasar* is purely Monarchical; and the Kings that have reign'd there for these nine hundred Years, or very near, have been always very Absolute, fear'd
and

and respected by their Subjects. The Crown is Hereditary ; but, as I have already said, the Brothers succeed, to the Exclusion of the Children. Whether it be that they are believ'd to be nearer of Kin, or whether they are afraid lest the Minority of their Sovereigns may be the Occasion of Intestine Wars, which disturb the Order and Tranquillity of the Realm. *Craen Biset*, who now sits upon the Throne, is the twentieth King of his Race, and one of the greatest Princes that ever enjoy'd it. He is of a proper Stature, of a quick and penetrating Wit, capable of great Undertakings, and so brave and courageous, that tho' he be not as yet above thirty Years of Age, he has conquer'd several Countries, and fought several Battels, wherein he has always signaliz'd himself. He has been married about ten Years, to a Princess who is endow'd with all the Good Qualities that can be desir'd in a Person of her Degree : She is look'd upon in that Country, as one of the most Beautiful and Accomplish'd Women that ever appear'd in it ; but she has had the misfortune never to have had a Child, and whatever Vows and Sacrifices the *Agguys* can offer to *Mahomet*, that their King and their Queen may obtain the Fruits of Wedlock, they have not yet been heard. Should this Prince die without Lawful Issue, *Daen Rourou*, the eldest of his two Cofin-Germans, whose Education his most Christian Majesty has entrusted with the Fathers, the Jesuits, would reassume the Rights of *Daen*

ma Allé, his Father, and take possession of the Crown, as his Lawful Inheritance. But tho' the Kings of *Macasar* are very Absolute, yet the Chief Minister of State, who is call'd *Craen Caioncon*, has Power to do many things without the King's knowledge: He is Master of the Political Government; he chooses the Overseers of the Ports, the Governors of Cities and Provinces, the Supream and Inferior Judges; and in short, the greatest part of the Officers of the Kingdom: He only gives a List of 'em to the King, and desires a Confirmation of what he has done, which is never deny'd him. His Majesty reserves to himself no more than the Knowledge of such things as concern his Household, and the Discipline of his Soldiers. He also gives himself the trouble to inspect the Revenues of his Kingdom, orders the Distribution of 'em, and with his own Hands rewards the good Services done him by his Soldiers.

Now in regard that he Musters 'em once or twice a Month, there is hardly a Soldier that he cannot call by his Name. During the time of these Musters it is, that he distributes 'em into Quarters and Garrisons, according to the Exigencies of the State; that he takes some for his Guard, and makes choice of others to perform the Exercises of their different sorts of Arms in his Presence once or twice a Week. For some carry only a Scimitar and Fusil, others only a *Crit*, and a Half-Pike; and others only Arrows,

a Trunk, and a *Crit*; but all of 'em wear a Helmet, a Corselet, and a Buckler. And the Helmet and Corselet of the chief Officers of the Army are usually of massy Gold or Silver; and those of the common Soldiers are either of Copper, or else of Oser, cover'd with a Buffalo's Skin.

In time of Peace, upon such Days as they perform no Exercise, the King carries 'em a Hunting; and posts 'em himself in such places as he judges most convenient to stop the flight of the Wild-fowl.

Besides, the Soldiers in Garrison, in Sea-port Towns, in Cities and Frontier-Places, there are at least Ten Thousand Horse and Foot, all chosen Men, that are at all times ready to follow the King: However he is very sparing of 'em, and never employs 'em all at a time. Now because he never gives 'em any Pay, but only allows 'em Cloaths, Arms, Powder, and Lead, he assigns 'em certain Months to follow their own Domestick Affairs: But in time of War they are altogether maintain'd at the King's Charges, and rewarded proportionably to their Valour and their Services. They have as many *Reals* given 'em, as they bring Heads of their Enemies to their Commanders; and they have two *Real*, if it be the Head of a slain Officer. The Heads of the *Batavians* in the War which they began with the King of *Macasar*, were all rated at a *Boulentino*.

If they win any Victorie over their Enemies, the Bootie is faithfully divided into
three

three Equal parts. The first is reserv'd for the King ; the second for the Princes and Chief Officers of the Army, and the third is distributed among the Souldiers. So that the Hope of being rewarded, seconded by their natural Inclination to Arms, is such an encouragement, that the King never wants Men; and that in the last Wars, if we may believe the History of the Country, his Army was compos'd of above an hundred thousand fighting Men: that is to say, of twelve or thirteen thousand Horse, and fourscore and eight thousand Foot: For they are much better Infantry then Cavalry: but willingly they never engage too far in the fight, unless the King commands 'em in Person: whether it be that they believe it not their Duty to expose their Lives for a Prince that seems to want Courage, or that they are desirous to have him for a Witness of their brave Actions, that they may be the better rewarded. The Army also, is divided into as many Battalions as there are Princes in the Field: and those Battalions into Companies, according to the strength and Number of the Souldiers of which they consist.

The Companies generally consist of two hundred Men, under a Captain, a Lieutenant and an Ensign.

The King's Standard is bigger than the rest, being all white, or all red; for either of these two colour are at his Choice. It is also pouderd with Crescents, intermingled with Foliages of Gold and Birds, that make a pretty

pretty shew. It is always held flying and display'd, close by his Majesty, and several Companies of Foot are design'd to guard it. The Standards of the Princes of the Blood and the Chief Officers are neither so big nor so rich; and have every one People appointed to guard 'em: for he that loses his Colours, loses his Reputation, and most commonly his Command and his Employment for ever: Every Prince's and Officer's Colours has a Mark of Distinction, so that it is easie for the King who knows 'em all, to observe who they are that fail in their Duty. He is always posted in a Place where he can see all that passes, to the end he may give out his Orders, and send relief as he sees occasion. The Princes also and the *Daens* are posted on each side of him, some neer, some at a distance, according to the Degree of their Consanguinity, and the Antiquity of their Nobility. Every Troop of Horse and Company of Foot have their particular Wagons that follow in the War laden with Provision and Ammunition; nor is there an Officer that has not one or two Lackeys well arm'd, that either carry or guard their Baggage; but their Artillery which is plac'd in the middle of all, is always best guarded. They have Pieces of Cannon so big that a man may lie in 'em and not be seen; but the weakness of their Powder renders these Guns of little use. They encamp every evening, and march again by break of day, after they have made a short Prayer, or rather

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pour'd forth loud Cries to Heaven all in a Body. They breakfast, all, in the morning before they set forward; because they are not sure to meet with any place convenient for that purpose in their March: and tho' it be excessive hot in the day time, yet they rarely make any halt, or rest themselves till five or six a clock in the Evening. The Soldiers therefore to keep off the heat of the Sun, hang their Helmets at their Girdles and cover their Heads with their Bucklers, which are no burthen to 'em, being made only of Osier. So soon as they see the Enemy, they try to terrifie him with redoubl'd Cries and hideous Yells. All the Drums beat at a Time, and so soon as the King's Standard has given the Signal, they hasten to engage, and fall on with all their fury upon the First they meet. After they have spent all their Pouders, they draw their Scimitars; or if they are too closely prest in the Medley, they make use of their Crit, every wound of which is mortal, because they are always poyson'd; And then it is, that they butcher one another after such a Horrid manner, that they have an Abhorrency of it themselves, when the Battel is over, and that they have once recover'd their Reason.

When the King perceives that his Men are overpowr'd, and that they have engag'd themselves so far, that they cannot make an Honourable Retreat, he puts up a white Flag, to let the Enemy know that he desires to capitulate. But should any one before the
Signal

Signal surrender himself a Prisoner, or be-
take himself to flight, he would never be par-
don'd his Life; he must either come off a
Victor or Dye. Now tho' this sort of Fury,
with which they find themselves transported
upon the sight of their Enemies, never lasts
long, for a Resistance of two or three hours
discourages 'em to that Degree that they can
never recover themselves; they that are ac-
quainted with their Humour amuse them for
some time, and suffer 'em to spend their first
Fire, and then take their advantage to fall on
fresh upon 'em when they are in Disorder.

The Punishment of Deserters, and of those
that have not done their Duty in the Battel,
differs very much, according to the different
Qualities of the Offenders. If he be a common
Souldier that has deserted in his March, he is
ignominiously stript of his Arms at the Head
of the Battalion, and as one unworthy to
have the Honour to serve his Prince, is ex-
pell'd the Kingdom during life, without
Hope of ever obtaining leave to return. If
he flye, while his Comrades are engag'd with
the Enemy, he is formally try'd in a Court
Martial, and condemn'd to have his Head
cut off; or else to be shot to death with
Arrows, being first ty'd to a Tree with his
Hands bound behind him. If he be one of
the Principal Officers of the Army, he loses
his Employment, his Estate is confiscated, and
he is Banish'd the Kingdom. This is there,
the usual Punishment of a Person of Quality;
for it was never known in *Macasar*, that the

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Blood

Blood of a *Daen* was spilt, unless he were attainted and convicted of high Treason. In that case he is no more spar'd than the most vulgar Peasant. They boyl him alive in a great Caldron, till he expire through the violence and continuance of that cruel Torment : or else they tye a great Stone about his Neck and throw him Head-long into the Sea, after they have laden him with a thousand Curses. But 'tis a rare thing to see any put to these sorts of death : for so soon as the Traytors have notice of the Discovery of their Conspiracy, if they cannot save themselves by flight, either they strangle themselves with a silken Cord ; or else they choose to stand upon their own defence, and are kill'd by those that come to apprehend 'em. And the Honour of dying in that manner with his Arms in his Hand, in some measure defaces the shame and ignominy of his Crime. And thus it is that they deal at present with all other People if they are of any Quality ; so that now there are to be seen but very few public Executions by Sentence of the Ordinary Justice of the Places where the Crime was committed. When the ordinary Justice has seiz'd upon an Offender, the Court refers him to be judg'd by the King, if he be not too far off : and if the Crime does not deserve death, his Majesty condemns the Offender, either to perpetual Banishment out of the Kingdom, or to receive such a number of Blows upon the Shoulders with great *Rotins*. But if he deserve

serve death, the King makes him serve in some public Place for a Divertisment to the People; by proposing a Reward to such of the Souldiers as shall first hit the Offender in such a part of the Body, as he shall direct 'em: and sometimes to make tryal of his own Activity, he will shoot at the fatal Mark himself. The Prince that now reigns, some years ago, shot one of these miserable Wretches, but with so much dexterity, that at the Distance of fourscore Paces, he wounded such a Toe of the Foot as he had propos'd to aim at; and the Poyson consisted of such subtil and penetrating Spirits, which were present death, that with that single Wound the Malefactor fell down dead; nor could he be sav'd, tho two Surgeons stood ready prepar'd to cut off the Joynt affected.

The Princes and *Daens*, are always referr'd to the King, who alone has right to take cognizance of their affairs both Criminal and Civil. Then his Majesty assembles his Council, which is compos'd of his Chief Minister, the Princes of the Blood, and the Principal Officers of the Crown. The Indictment ought to be drawn up beforehand, by the Governour of the City, the Provost of Merchants, and the Chief Inhabitants where the Crime was committed and Discover'd: The Charge and Informations are brought into Court; the Offender is Interrogated in the King's presence, the Witnesses are brought face to face before the Offender, and his Majesty having collected the Suffrages,

himself pronounces the Decree of Absolution or Condemnation, which is immediatly put in Execution.

The Provost of Merchants in *Macasar*, as in *France*, is the ordinary Judge of all Differences that arise in Trade. Nevertheless, if it be an Affair of Consequence, wherein the Public is much concern'd, it is transferr'd to the King and Council, for their Determination. There is a Provost of Merchants, in all the Cities and Ports of the Kingdom, and he is usually very rich, for that in many Places, he is the sole Judge to whom the People can make their Applications, and because it is the Custom for those who have gained their Cause to present him Liberally: however he receives nothing till he has giv'n his Judgment; so that its a rare thing for him to be corrupted by Avarice or Ambition. No Vessel can enter into Harbour, nor can the Merchants put their Goods to sale, without express permission first obtain'd of the Governour, and that in Writing too. He is absolute Master of the Political Government, and takes care that the King's Duties and Customs be pay'd. But he is forbid under pain of Corporal Punishment, to exact so much as one *Piquen*, either for the King's Duties, or for the Profits annex'd to his Employment. To which purpose, the Secretaries are oblig'd to set down what they have receiv'd from the Parties for their Licences and Discharges.

There are no Advocates nor Proctors, no Counsellours nor Attorneys; but every body sets

sets forth in Person the Subject of his Complaint; and if he be once tak'n tardy in the point of Sincerity, 'tis a reason sufficient to condemn him. Criminal Prosecutions are nothing near so numerous as civil Differences: for the Law which is call'd by us, *Lex Talionis* being regularly observ'd, every Body does himself Justice: they return exactly as many Bastinado's as they have receiv'd; and a man may kill a Thief, a Robber or an Adulterer, if taken in the Fact, without any fear of being prosecuted by the Law. As for Thieves and Robbers, they are much more common in *Macasar* than in *France*; but they are not so cruel; for they never kill any but such as would kill them: they only strip a man, and take from him civilly all that he has, when they meet him upon the Ramble or far from Company abroad: or else they go and surprise him in his House; which is no difficult thing to do; for their Houses being built only of Wood, they understand how to break and enter 'em with little noise. Which is so much the more easie for 'em to do, because the Thieves are almost all of 'em Sorcerers, and are skill'd in several ways of charming those whom they design to rob in their Houses. Some they enchant by the vertue of Words, the true Sense of which they hardly understand themselves; yet such as by vertue of the Compact which they have made with the Evil Genius of the Country, operate in such a manner that the People shall lye with their Eyes open, and gaping with

their Mouths, neither able to speak or stir. Others they charm by touching 'em with a Wand which they always carry with 'em upon such Occasions ; and the Touch of this Wand sets the People touch'd into a loud laughter ; which fit of laughter continues till the Thieves are gone out of the House. Then they feel excessive pains spread over all the Parts of the Body, which make 'em roar and cry out, as loud as they laught before: This is very common in the Country, and several Persons of undeniable Credit have assur'd me, that they have been several times enchanted in such a manner, that they have been so weakned by the Efforts of their Laughter, that they have been forc'd to keep their Beds for several days.

The Vigilance and Fidelity of the Officers of Justice continues them in their Employments ; which they are never put out of, unless convicted of some great Misdemeanour, or else to be advanc'd to some more considerable preferment: and if they have behav'd themselves well, and pleas'd the Prime Minister, by taking care to present him from time to time, 'tis an easie thing, if they be Persons of any worth, to obtain the Survivourship for their Childern.

Next the Provost of Merchants, there are none of all the Officers of Justice that are greater gainers than the Registers: for the Notaryship is always annex'd to the Registers Office, and both the one and the other are officiated by the same Person. All Contracts of
Sales.

Sales, all Bonds and Bargains pass through his Hands : and never any of these are made, but a Collation follows, where Master Public Notary is always the uppermost Guest at the Table. And as he is the Person that receives and reduces into writing all Promises and Contracts of Marriage; he has a right to be invited to all the Weddings, where after he has been plentifully feasted for three or four Days, he is pay'd, when he goes away, for his Assistance and drawing the Act.

There are no People more cautious than the *Macasarians* in the Marriages which they contract, nor that solemnize 'em with more Pomp and Ceremony ; as believing it to be the most Important Act of civil Life, and the most Sacred of their Religion. Hardly has a Boy attain'd to the age of three or four years, but his Father begins to think of marrying him. Presently he looks out among his Kindred, or in the Neighbourhood, to see if he can find a Girl of the same Age, and of a Condition equal to his, that is fit to make a Wife for his Son. When he has found one out, he goes to visit her Mother ; for 'tis the Mother's business to instruct and provide for the Daughters, as it is the Man's care to look after the Boys. To her, therefore he declares what he comes for, and if his Offer be well receiv'd, he agrees with her what Portion is to be given to his Son ; for the Maids have nothing : and thence it is that they have the Convenience in *Macasar*, which they have not in *France*, to marry their Daughters without Money.

After they are agreed upon all things, the Father returns home, and soon after sends to his Son's Wife that is to be, Presents proportionable to her Birth, which are always regulated by Custom. If the Mother be satisfy'd with 'em, the Father of the future Spouse, takes him by the Hand and presents him to his future Wife. Then a Notary is sent for, and an Act is drawn, by which the Mother is oblig'd to give him her Daughter in marriage, so soon as she comes to be ripe for Wedlock; and acknowledges to have receiv'd in her Daughter's behalf such and such Presents, to the End that if by misfortune, the two Families should happen to quarrel, and agree by common Consent to vacate the Promises of Marriage, there may be a faithful Restitution of the Presents. If the Boy dyes, before he be marryed, the Presents are the Daughters own, to comfort her up for the loss of her Lover. But if the Girl dyes first, the Mother makes an Honourable return of whatever she receiv'd in her Daughters behalf.

Thus the Affianc'd Couple remain separated, till both the one and the other come to be fifteen or sixteen years of age: then they are permitted the Freedom to see one another from time to time in the presence of their Parents. Their manner of making Love is very like to that of the *Italians* who, are naturally Lascivious; but more especially with their Mistresses. The Vivacity of their Wit furnishes 'em with an hundred pleasant Aggravations of their Amorous sufferings, which

which are extreamly Diverting to those that hear 'em when they are not accustom'd to 'em ; but it behoves 'em however to be very discreet, for the Parents would never suffer 'em to take the least Liberty, before the Priest has done his Office, and that the Ceremony of the Marriage be over.

When the two Families are agreed among themselves upon the Wedding-Day, the Father of the young Husband causes a House to be built to lodge him in, and the Mother of the Bride orders a great Room to be erected in the Court of her own House to receive and entertain the Company invited. In the morning of the Wedding-Day the Bridegroom puts on his best Apparel, if he be of any Quality: His Turban is generally of Cloth of Gold ; his Vest and his Girdle is of the richest Brocard that can be met with in the Country. His Servants also are very well clad, and are all rank'd behind him, when he receives his Relations that come one after another to pay him their Compliments, and bring him their Presents. He makes choice of one of his Friends or Kindred to serve him instead of a Godfather ; for his Father is otherwise taken up, to prepare the Portion which he has promis'd him, and to dispose of the Presents which he has receiv'd from the Family, to the end he may send 'em to the Bride. She expects 'em always with a great deal of Impatience, if her Inclination be never so little for her Lover, because she knows she should never be marry'd, should there be any thing want-

wanting of what was promis'd by the agreement made with the Mother. The handsomest of the Servants of the House and the Neighbourhood, for somtimes they ought to be above a hunderd, are cull'd out to carry the Presents in great state. They deliver 'em in their Master's Name into the Hands of the Bride's Mother, who receives 'em in the Presence of a Notary, who ought to be there when she receives 'em; and if she be well satisfy'd with 'em, she sends 'em to her Daughter, who is then shut up in her Chamber, in the midst of her Companions that are dressing and adorning her.

The Women are no less curious in *Macaſar* than in *France*; 'tis a great pleasure to see how earnestly the Maidens view and examin the value of the Presents. So soon as the Servants that brought 'em, (who listen below under the Windows to hear what is said,) understand by their loud Expressions of joy and admiration, that they are well receiv'd, they presently run home to give Notice of it to their Master, who goes to his Son, and tells him, that his Mistress is well pleas'd with him, and that now he may go and see her when he will. Presently he rises, and walks a foot, if it be not far off, and the Weather will permit him: otherwise he rides on Horseback. Such of the Kindred who are not yet marry'd, or if they are so, have not their Wives along with 'em, go formost, preceded by Drums and Trumpets intermixing their sound with their Songs of rejoycing. The Bridegroom follows

follows after, accompany'd only with the Person whom he has made choice of for his Godfather. Next to him come other Kindred that are marry'd, in company with their Wives, and the Father and Mother, in Honour to the Assembly, and close the Procession. There is also between the two Companies of Kindred that precede and follow, the Distance always of fifteen or twenty Paces that separate 'em from the Bridegroom to the end he may be the better distinguish'd by those that stand gaping to see the Sight.

The *Agguy*, belonging to that Quarter, having Notice of their being set forward, waits for 'em at the Door of his Mosque; whither being come, he takes the Bridegroom by the Hand and leads him into the Middle of the Mosque, to instruct him in the most Essential Duties of Marriage, and exhorts him to fulfil 'em with Honour. When the Exhortation is ended, he grasps the Thumb of the Bridegroom's left Hand, and asks him, whether he will take such a Virgin for his Lawful Wife, and upon his Answering, *Yes*, he leads him, still holding him by one Hand, while the Godfather holds him by the other, to the Brides House in the midst of the same Train, and in the same Order as he went to the Mosque.

So soon as the Virgin's Servants hear the noise of the Drums and Trumpets, they presently shut up all the Doors and Windows that belong to the House, leaving none open but those that lead into the Court and
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the Great Room, where the Nuptial Festival is kept; and at the same time the Friends and Kindred that were of the Train, enter the Room with all the Music, and prepare to fall a dancing. In the mean time, the Bridegroom, conducted by the *Agguy*, and accompany'd only by his Father and Mother, goes and knocks at his Brides Door, where he is forc'd to stay a longer or shorter Time, according to the Humour of the Virgin, more or less haughty. For sometimes it falls out, that she makes him tarry so long, that he is oblig'd to desire her to consider, that his Father and Mother are old, and that if she suffers 'em to stay longer at the Door, the Sun shining so hot upon their Heads, may endanger their Health, and that so she may be the Occasion of their Death. Then mov'd with Compassion of their Age, for she must not seem to be so sensible of the inconveniences which her Lover may endure, she commands the Porter to open the Gate: Neither is he over-hasty in his Obedience, till the Bridegroom has slid into his Hands some twenty or thirty *Reals*, and his Father and Mother as much: and as for those that afterwards desire to salute the Bride, they are not admitted, unless they pay the Porter liberally for their Entrance. Of all which the Porter gives an exact accompt to his Mistress, who makes a little Fund of the Mony for her petty pleasures during the whole Course of her Marriage.

When the Bridegroom is thus enter'd into the first Room, the Father and Mother of
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the Bride come to meet him, and pay him the usual Civilities; and from thence they carry him into the next Room, with all those that follow him; where all the Friends and Kindred of the Bride are assembl'd on the one side, and on the other side the Bride herself upon a sumptuous Cushion in the midst of her female Relations and Companions; who rise up all together and make a shew of meeting the Bridegroom; but he prevents 'em, and advances speedily towards 'em, with the *Agguy*, who holds him still by the Hand. After the usual Compliment on both sides, the same *Agguy* takes the Bride by the Hand, which is wrapt up in a piece of white Sattin, and holding her fast by the Thumb, as before he did the Bridegroom's in the Mosque, he asks her whether she will take such a one for her true and lawful Husband. When she has answerd *Yes*, she begins to look upon the Bridegroom with a more serene Countenance, and puts upon his Finger, as a Gage of her respectful and faithful Love, a Gold Ring, which he receives with all the Demonstrations of an Extraordinary acknowledgment: and then it is that the *Agguy* makes a second Exhortation, but much shorter than the former; for he knows that the Meat is ready in the Hall, and that the People wait there with great Impatience.

In the mean time one or two Servants open a Window privately, and till it be Night, continually fling up Rice in the Air, to amuse the Devil, as they say, and to hinder him

him from disturbing the Nuptial Pleasures.

No sooner is the *Agguys* come down to take his Place at the Feast, but the new marry'd Couple are led into a very dark Chamber, where there is no other than the Light of a small Taper that burns dimmly in one Corner. There they are left together for three Days and three Nights; during which time, they are neither permitted to come forth, neither is any Body, let 'em be who they will, admitted to go in to 'em all the while: only an Old-Woman sits all that time at the Door, to bring 'em what may be necessary for them: and that they may have no pretence to stir out, there is a little Closet in the Room for the Conveniences of Nature. But if the Husband be in a humour to talk merrily, he will be sure to give answers to all the waggish jests that the young Guests put upon him through the Walls, which are not so thick but that they may easily hear one another.

All the three Days, that the new marry'd Couple spend in that same gloomy retirement, are employ'd by the Guests, sometimes in eating and drinking, sometimes in sleeping, sometimes in singing and dancing to the sounds of their Instruments. Nevertheless the Women are all the while equally discreet and sober, and sit there with great Reservdness.

Upon the Morning of the fourth Day, the new marry'd Couple prepare to take their leaves of the Bride's Relations, in order to go and take Possession of the House which her
Father

Father had caus'd to be built, next to his own; But before they leave the dark Chamber, a Servant brings 'em by break of Day, a Barr of Iron, whereon are engrav'n certain Myſterious Ciphers, with a Pail of fresh Water. Preſently after enters the Oldeſt of the Company, and coming to the Bedſide of the new marry'd Couple, obliges 'em to riſe, and as ſoon as the Husband is half ready, and the Wife has got on her long Morning Gown that covers from the Neck to the Heels, cauſes them both to ſet their naked Feet upon the Iron Barr; which done, he throws the whole Pail of Water upon their Bodies, mumbling certain Prayers, and than retires, leaving the Men and Maid Servants at the Door, the one ready to rub their Maſter dry; the other, to change their Miſtreſſes Shift. And when they have put on their beſt Apparel they come down into the Hall to rejoice with their Friends, and make amends for their loſttime.

About Noon they are conducted to the Husband's Father's Houſe, accompany'd with the Friends and Relations of both Families; where they find a magnificent Dinner, after which they dance and play till Night. Then every Body returns home; and the new marry'd Couple go to lye that Evening in their new Houſe, which they find ready furniſh'd, accompanied only by the Father and Mother, who then, after they have wiſh'd them a thouſand Bleſſings, embrace 'em and ſo leave 'em.

The Mother never takes leave of her Daughter without ſhedding a World of Tears:
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for well she knows by experience, that her Daughter's best Days are past, and that those which she has to live will be expos'd to an infinite Number of Pains and Sorrows. And indeed so soon as a Woman enters her Husband's House, she may be said to enter into Slavery. For the next Morning all the Cares of the Family are committed to her Management; and if she be not of a Quality to pretend that her Husband should maintain her in Cloaths, in Linnen, and other things necessary for the Convenience of Life, she must bethink her self of following some sort of Calling. For which reason it is, that out of a just foresight of the Future, they frequently hide and reserve the Presents which their Kindred make them upon the Nuptial-Day, to supply their petty Necessities: for as for those that were made them by their Husbands Relations, they are oblig'd to bring them all faithfully to them, the second Day after they are enter'd into the Government of the House, nor do they leave them any more than one single Necklace or Chain of Gold in Token of Slavery.

However if she survives her Husband, and that he has left her no Children, she shares one half of the Goods with her Father and Mother, if they are alive; or if deceas'd, with her Brothers. And in case there be neither Father nor Mother, nor Brothers nor Sisters, all the Goods are her own, and she becomes the sole Mistress of them.

If the Husband dyes and leaves her Children,

dren, and that she marries a second time, she can have no more than a third Part of his Goods : but if she never marries again , she may dispose of the whole as she thinks good her self ; and she is free to marry her Children, according to their Condition, and the Custom of the Country, without being oblig'd to give them any accompt. Only what remains after her decease, and the Funeral Expences, is divided amongst them. The Eldest ought to have more than the Rest ; and the younger Brothers Part is regulated by their Age. As for the Sisters, they never share the Inheritance with their Brothers : nor do they carry any thing out of the House, but what their Father and Mother are pleas'd to allow them annually for their lives ; or what moveable Goods they have left them by their last Will and Testament.

However , if they had no Brothers, the share of the Goods left behind would be divided among them ; unless their Father or Mother had otherwise dispos'd of them before their decease. For they are very careful to regulate by their last Testaments, either Nuncupative or in writing, the Parts and Portions of their Children , their Alms which they desire should be distributed after their Death, the Legacies which they leave to their Friends, and the Expences and Ceremonies of their Funerals. The Real Slaves which they have acquired, either by right of War , or purchased with Money , are divided like moveable Goods. But it is not the same thing

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with those that depended upon any Signiory that belong'd to the Deceased, and which is given in partition to any one of the Sons: for such Slaves are the principal Revenue of the Signiory, and are shared as immoveables, and they belong of full Right to him that has the Land in Partition. If the Woman dyes before her Husband, whether she have Children or not, he is sole Heir to all the Goods moveable or immoveable, without being bound to give any Accompt to his Children.

Altho' the Matrimony of the *Maeasarians* be so solemn, it may be dissolved, tho' after Consummation. For when the Husband is ill satisfy'd with his Wives Conduct, or believes her disloyal, (for Adultery is the most usual Cause of divorce) he repairs to his *Agguy*, to complain of her misbehaviour; he discovers to him his Conjectures and Suspitions, and the reasons why he desires a Repudiation. If the *Agguy* approves them, he refers him to the Secular Judge to pronounce the Separation, and to regulate the Conditions of it. A Woman divorc'd may marry again with whom she pleases; or rather, with him that will have her. But it would be an Ignominious thing for her to marry again in the same place, where she had been repudiated: and the man that should marry her would never look upon her otherwise than as a Concubine.

A man who upon just Grounds divorces his Wife, has the same right also to take another when he pleases, but it is a rare thing

to see such a one tye himself a second time: He satisfies himself with declaring, that she, of all his Concubines, whom he loves best, is his Wife: and he makes this Declaration in the Presence of his Friends and Relations, to whom he gives a magnificent Feast the same Day, and ordering her to sit down at Table with 'em, he commands all his Slaves, from thence forward to obey her as their Mistress, and all his Concubines to acknowledge her for his Wife.

The Concubines are generally the Occasion of all the Mismanagements and Differences that arise between the real Wife and the Husband: and therefore Women of Quality willingly never endure them in the House: but the man goes to visit 'em in separate Lodgings which he erects within his own Enclosure, about fifty or sixty Paces from his House; where he keeps 'em shut up, and furnishes every one with what is convenient for her subsistence before he takes her; and when he is weary of her, he sends her away without any Ceremony, as he received her.

The more scrupulous, before they receive or dismiss a Concubine take advice of their *Agguy*. For should they do it of their own Heads and without Permission, they would think they committed a very great Crime: but the Libertines never trouble their Consciences about the matter; for they are perswaded that the *Agguy* has as little Religion as themselves, and never answers 'em but according to his own Fancy, or the discontent or satis-

faction which he received the same Day from his own Wife.

• Tis also very dangerous for a Husband that keeps Concubines, to have a proud Wife: for it has been known, that some of those Wives have enter'd the Apartment of these Concubines with their Servants when their Husbands were there, and have not only caus'd 'em ignominiously to be whipt, before their Faces, with osier Twigs, but laying aside all tenderness and compassion have sometimes fallen upon 'em themselves, and with a remorseless fury stuck their Daggers to their Hearts.

'Tis but some years since, that the Wife of a great Lord having surpriz'd her Husband with one of his Concubines, for whom he shew'd a greater Inclination than her self, stabb'd her in his Presence. The Judges at the Sollicitation of her Husband, took Cognizance of it; but she being a Woman of Quality, she demanded that her Cause might be hear'd before the King and his Council; where she so well made out her Complacency toward her Husband, her Care to please him in every thing, her inviolable Fidelity to him, the Injury he had done her to prefer a Concubine before her, that the King adjudg'd her worthy of the Pardon she demanded, and ordain'd her Husband for the future to have a greater respect and Value for her.

The End of the second Book.

BOOK

B O O K III.

Containing the Ancient Religion of the Macasarians, that which they now profess at present, and the Ceremonies which it prescribes.

IT is not above sixscore years ago that the *Macasarians* were all Idolaters, as the greatest part of the *Indians* are at this day. And because they beheld nothing greater in the Universe, nothing more worthy the Admiration of Men, than the Sun and Moon, those two Luminaries were the sole Objects of their Adoration and their Vows. So soon as ever they rose, or that they were ready to set, those People always pray'd that they might be propitious to them, and if by chance, during the time of their Prayers, any thick Cloud happen'd to conceal them from their sight, they presently went home, and prostrated themselves before the Representations of them, which every body kept with great Veneration in the neatest part of their Houses. Those Idols or Figures were Both of Gold or Silver, Copper or Earth bak'd in a Kiln, Guilded over after their Fashion, and of a bigness proportionable to the Venerable Idea, which they had of those two Lights.

The first and fifth day of the Moon were consecrated in honour of those two Divinities; and it was particularly upon those Festival days that they offer'd Oxen, Cows and Kids in Sacrifice.

And because the Opinion of the Transmigration of Souls was then no less kindly receiv'd among them, than it is at present in several Kingdoms of the *East-Indies*, they thought it a great crime to kill for their own use any one of those Creatures; but they held it a duty of Religion to Sacrifice them to the Sun and Moon; because they thought themselves beholding for all that they had, and for what they were themselves, to the Propitious Fertility of their Divine Influences. So that there was no Province, no City, nor Village that durst presume to exempt themselves from this Duty. Insomuch that many Fathers of Families, after they had Sacrificed all their Cattel, and had no more to offer, that might appease the Anger of those Deities, (who as they believ'd were incens'd against them) spar'd not their own Children.

They would have thought it an Injury done those Deities, had they built them Temples upon the Earth, seeing they could not find Materials precious enough for such kind of Structures, that came near the Beauty and Riches of Heaven, which was only proper for their Habitation. For which reason all their Oblations were Sacrific'd in the midst of the Publick Places, by Priests appointed by the Prince, and who were maintain'd at the

the charge of the People. Such as were offer'd up by the Fathers of Families were always Sacrific'd without the Door of the House, and in the presence of all the Neighbourhood.

But since the *Mahometans*, after they had Introduc'd their Devotion into *Macasar*, defac'd all the very Footsteps of this Ancient Religion, for fear the People should again return to their Idolatry, I could never discover the Ceremonies which they observ'd in their Religion, nor any other Points of their Belief. All that I could pick out of the Discourses which I had with those that seem'd to be most vers'd in the Antiquities of the Country, was this, that tho they believ'd the Transmigration of Souls into the Body of Beasts, yet they never had any Scruple to eat Swine and Fowls. The first, because they believ'd there was no Soul that ever committed Crimes so enormous as to deserve to be transmitted into the Body of so nasty a Creature; and the latter, because their Bodies are of too small an extent, and their Organs not well enough dispos'd to receive the Soul of a Man, and allow it the full swinge of all its Operations.

Moreover they believ'd, that the Soul being Immortal, they ought to put it in such a condition, when it separates from the Body, to appear with honour, in all the various Changes which it was to undergo from time to time. Which is the reason that they bury their Dead with their best Clothes on, and

the most costly part of their Goods. Nor is it long since, that some body ransacking an old Tomb where one of the Greatest Lords of the Country had been buried, found a great Number of Dishes, Cups, Bracelets, Chains and Ingots of Gold, which his Relations had buried with him to supply his Occasions in the other Life.

The Doctors added to all these Fooleries, with which they amus'd the Vulgar People, that the Heavens never had any Beginning ; that the Sun and Moon had always exercis'd a Sovereign Power there; and had liv'd in peace one with another, till a certain day that they quarrel'd together, and that the Sun pursu'd the Moon, with a resolution to have abus'd her ; that being wounded in her flight before him, she was deliver'd of the Earth, that fell by chance in the same Situation as now we see it ; and that upon the opening of the Clumsie Lump in the middle, two sorts of Giants issu'd forth ; that the one made themselves Masters of the Sea, where they commanded the Fish, rais'd Storms and Tempests when they were angry ; and that they never sneezed but that there happened some Shipwreck : That the other Giants were thrust down to the Center of the Earth, there to labour the Production of Metals in concert with the Sun and Moon, and when they bestirred themselves with too great Violence, they caused Earthquakes, and sometimes overturned whole Cities. Moreover, that the Moon was big with several other Worlds, no less

less in extent than this ; that she would be delivered of them all successively, one after another, to supply the Ruins of those that should be consumed at the end of every hundred thousand years, by the Excessive Heats of the Sun ; but that she should be delivered naturally, and not by Accident, as she was the first time ; because the Sun and the Moon having found by mutual experience, that the World cannot subsist without their reciprocal Influences, were reconciled upon condition that the Sun should reign one half of the day, and the Moon the other.

This is the Extravagant Systeme of the Ancient Religion of the Kingdom of *Macasar*, and the true Condition it then was in, when two Brothers Merchants departed the Country to Trade in the Neighbouring Islands. They arrived in *Ternatte*, which is the Chief of the *Molucca's*, where the *Portuguese* that had been settled there some years before, made publick Profession of the Christian Religion. Those two Foreigners were charmed with the Integrity of their Conduct, and the Beauty of the Ceremonies of their Worship which they paid their God, who as they told them, was the Creator of Heaven, the Sun and the Moon, and of the whole World in general, and the only God who was to be adored by Men. They were Men of good sense, and inquir'd more particularly what the God of the *Portuguese* was ? and whence they came to be called Christians, and what it was that they were to do to please him ? In all which,
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care was taken to satisfy their Curiosity; and the Governour of the Fortress whose Name was *Antonio Galvaon*, no less famous in the *Indies* for his Piety than his Valour, took upon him the Care of Instructing them in the Truths and Maxims of Christianity.

In a little time they were so well convinc'd, that they desir'd to be Baptiz'd, which Ceremony was perform'd by the Governour himself, there being no Priests at that time upon the Place that could administer that Sacrament to them. The one was Christend *Antony*, and the other *Michael*.

When they had done their Business, they return'd into their Country as well satisfy'd with the Religion they had embrac'd, as with the Gains of their Trade. No sooner were they got home but they thought it their Duty to impart their new discoveries to their Fellow Country-Men. They preach'd to them *Jesus Christ* with an incredible Zeal, who gave such a Blessing to their Labours, that in a little time they had the Consolation to behold at their Feet an infinite Number of Persons that came to crave Baptism at their Hands. The greatest Part of the Sovereign Princes, who then reign'd in the Island, (for it was at that time divided, as I have already said, into several Kingdomes,) heard talk of this new Religion, and were so Curious as to inform themselves of it; but their Hearts were not yet prepar'd to receive it, nor did it meet with that Credit at their Courts, nor that readiness to learn it which it had found among
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the People. They were unwilling to submit to a Law that combated the tickling Inclinations of Nature, and made War against the pleasures of Life. There was not one but the King of *Soppen*, who made a real Benefit of this same Preaching of the Gospel. For some time after, *Ruis was Peirera*, Governour of *Malacca*, having sent to the Island of *Celebes*, a great Vessel to take in a Lading of Sanderswood, the Captain was no sooner arriv'd in the Port of *Soppen*, but the King himself came to him to confer with him and to be resolv'd of some doubts, in certain points of Christian Religion wherein the Neophytes, his Subjects could give him no satisfaction. However, he himself was so well convinc'd by the Answers which the Captain made him to the Questions which he propounded, and the new Instructions which he gave him, that he was converted in a little time, and was publickly Baptiz'd together with all his Family and the greatest Part of his Court, by the Captain himself who had Instructed him.

Some ancient and modern Historians, who have written the Life of *St. Francis Xavier*, add, that a King of *Sion* follow'd the example of the King of *Soppen*, and that they were Baptiz'd both together: But if ever there were a Kingdom of *Sion* in the *East-Indies*, either it is not situated in the Island of *Celebes*, or else the Name of it has been chang'd since the year 1560; or lastly, that it has been utterly ruin'd, and the Remembrance of it quite worn out among the Inhabitants of that Island;

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for the *Macasarians* at present know nothing of it, and several Persons otherwise very skilful in the Mapp of the Country, have protested to me that they never heard talk of it.

St. *Francis Xavier*, who was newly arrived in the *Indies*, was inform'd of every thing that pass'd in *Macasar*, and not doubting, but that such prosperous Beginnings would be attended by no less happy Consequences, resolv'd to go and put his last helping Hand to so great a Work. To which purpose he sought all Occasions; but through the secret Wisdom of Providence, too high for our Reach, he could never meet with an Opportunity to go to *Macasar*; and the Priests whom the Governours of *Malacca* sent thither several times, at the request of the King of *Soppen* and his Subjects newly converted, were still driven another Course by Storms and Tempests, or dy'd by the Way, so that none of them could ever get thither: Which disappointment of those Evangelick Labourers stopt the great Progresses which Christianity made every Day in the Island of *Celebes*. So that those poor Neophytes not having any Body with 'em to support 'em in their Faith, which was yet but feeble and staggering, nor to resolve the King of *Macasar's* doubts and scruples, this gave an Opportunity to certain *Mahometans* of the Island of *Sumatra*, who were unfortunately at that time in the Court of that Prince, to propose the *Alcoran* to him. They told him, that if he were convinc'd of the Vanity of
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the Religion, which he had follow'd till that time, and were resolv'd to quit it, he could not meet with one that was more safe and certain than theirs, for as much as God had promis'd it to the World from time to time; and that it was the last which he had taught, as a Mark of it's perfection, by the greatest of all his Prophets: that in Truth the Religion of *Jesus Christ* had something good in it, but that theirs was a Religion of more Prudence, because it was more natural to Men. They added to all these wicked Reasons some Politick Reflexions, which were of no better stamp, but such however as begat in the Prince far greater distrusts of the Truth, and the Necessity of the Christian Religion. In the midst of these uncertainties what to do, he deputed at the same time four of his chiefeft Officers, two to the Governour of *Malacca*, with a Request to send him, with all the speed that might be, some Priests the most illuminated and the most learned in the Law of *Jesus Christ*, that might resolve him the great Scruples which he had to propose to them; and two others, to the Queen of *Achen*, to send him some of her *Cazi's*, for by that Name the Priests of the Law of *Mahomet* are call'd in *India*, who were well instructed in their Religion, and able to instruct him also in all their Maxims; to the end that after he had naturally examin'd both the one and the other, he might make choice of that which seem'd to him to be the best.

The King's Council extreamly approv'd
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this Resolution ; but fearing lest the *Mahometan* and *Christian* Doctors, when they arriv'd, should divide the minds of the People, and by that means stir up Sedition in the Kingdom; and for that it would be very difficult for them to judge which of the two Parties had the Right of their Sides, they represented to his Majesty that it would be the best way to engage himself with all the rest of his Subjects by a solemn Oath, to embrace the Religion of those Doctors that arriv'd first in his Kingdom: since he might assure himself that God would certainly by that means make known his Will, touching the choice that they ought to make of his Religion.

The Prince was so weak as to engage himself in this manner, and all his Subjects unanimously took the same Oath. The Queen of *Achen* being inform'd of all this, thought she could not meet a fairer Opportunity to signalize her Zeal for her Religion. Resolv'd therefore to make the best of it, she went herself to those of her Subjects who had then the Government of the Kingdom in their Hands; for you must know that those fantastical People never advanc'd Queens to the Throne, but upon condition that they should only have the Name, but that all the Authority should reside in the Persons of some among 'em whom they should make choice of to govern the State. She gave 'em to understand the Importance of the Affair, and how much it was their Interest that the Commanders

manders who were arriv'd at Court, should be the first that return'd into their Country. Thus she obtain'd whatever she desired, and all things were so well and so speedily dispos'd for the Return of the Commanders and the Departure of the *Cazi's* that were to accompany 'em, that they arriv'd at *Macasar* long before those that were sent by the *Portugueses*; tho *Achen* lyes a great Way farther distant from *Macasar* than *Malacca*.

The King, who had always a greater Inclination to the Law of Jesus Christ, than to that of *Mahomet*, then repented himself too late of the Oath which he had so inconsiderately sworn. The new Christians did all they could to oblige him to suspend the Execution of it, till the arrival of the Priests, which were expected every day; but the *Cazi's* terrify'd him, by threatening him with the Wrath of GOD, if he broke his Oath; and with a War, which the faithful *Musselmen* of the Island of *Sumatra* would certainly declare against him, so soon as they understood the great Affront that he had put upon their Prophet. Nevertheless he was so cunning as to amuse 'em several days with fair Promises, in hopes that his Commissioners whom he had sent to *Malacca* would return in a little time with the Christian Priests; and that the *Cazi's* could not in Point of Honour, nor without rendring themselves suspected by the People, refuse to enter the Lifts with 'em. But at length weary with waiting, and not knowing whom to have recourse

course to, (for his first Instructors, *Anthony* and *Michael* were both cast away, going to look for Priests in the neighbouring Islands where the *Portugueses* were settled) he was forc'd to submit to that fatal Law which he had impos'd upon himself, and to prepare himself at length for Circumcision.

Which that they might render more solemn, the *Cazi's* obliged him to build a stately Mosque, which afterwards he enrich'd with all that he had most costly and precious. But his Brother, and some Lords of the highest Quality in the Court, who relish'd the Christian Religion much better than the Law of *Mahomet*, were very much incens'd at it, and resolv'd to make him sensible of their Resentment in such a manner, as should be known to all the World. For in the Night-time they put several Swine into the Mosque newly built, and after they had cut their Throats in the same place, they besmear'd the Walls and Doors with their Blood.

So soon as the *Cazi's* had notice of this, they went to the King and demanded Vengeance upon the Authors of such an Enormous piece of Sacrilege. And most assuredly, tho' the King had an extraordinary Affection for his Brother, he would have Sacrific'd him with all his Accomplices to the Cruelty of the *Mahometan* Priests, had not the Prince made his Escape in time, and betaken himself to the Kingdom of *Bonguis*, which was not at that time united to the Crown

Crown of *Macasar*. Some time after that, he remov'd into the Kingdom of *Toraja*, where he knew that the *Mahometan* Religion was held in Abomination; to the end that still he might be more in safety: By which means he escap'd the Fury of the *Cazi's*, who had oblig'd the King to send People every way after him, with Orders to bring him back dead or alive, or to deliver him into their Hands, that he might be punish'd according to the Law.

In the mean time, those zealous *Cazi's* gave the King to understand, that the outrageous Injuries done to their Religion by the Profanation of the Mosque, could not be repair'd but by utterly demolishing it, and building another much more noble and magnificent. Thereupon the King satisfy'd their Demands, with a Liberality that surpass'd their Expectation. But he would not consent to the Violence which they perswaded him to commit upon all his Subjects, by forcing them to be Circumcis'd as well as himself; believing he should perswade them more easily by gentle Means, and in Hopes of the Priviledges he should grant to those that follow'd his Example. Several of his Courtiers in complacency to him, were willing to be Circumcis'd with him, and a great part of the People in few days after were contented to endure the same Pain: So that in less than a Month, the *Mahometan* Religion became the predominant Religion of the Country.

In the midst of these Transactions, the Commissioners that had been sent to *Malaca*, arriv'd at *Macasar*, with the *Portugal* Vessels and Missionaries, who were Fathers of the Society of J E S U S; Persons of incomparable Merit; and in a word, selected Ministers, and probably instructed by St. Xavier himself in all the Duties of their Ministry. You may easily conjecture how much they were surpriz'd, when they saw the Kingdom of *Macasar* in such a deplorable Condition. They did all that lay in their power, to recover the King to his primitive Sentiments, and to engage him at least to listen to their Exhortations. But he would do nothing; and spoke so much in praise of the Law of *Mahomet*, that they totally despair'd of ever seeing him embrace the Christian Religion. Then, altho' too late, they were sensible of the Injury which the Officers of *Malaca* had done them, in being so remiss and negligent in an Affair of such Importance, and they made no question, but that God would revenge it one day; as afterwards he did, upon those that had delay'd their Voyage; and in general, upon the whole Town; which was in a short time afterwards afflicted all at once, with the Pestilence, Famine, and War.

However, the King was very kind, and favourable to them: For he not only permitted the *Portuguese* Merchants to Traffick throughout the whole extent of his Kingdom, but he allowed them the free and publick

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Exercise of their Religion. He had so great a value for the Missionaries, that at their Request, notwithstanding the Opposition of the *Cox's*, he granted Liberty to all his Subjects, who had till then put off their Circumcision, to be Baptiz'd; and to them that had already been baptiz'd, to persevere in the Faith. And at length, that he might fix them wholly to his Interests, he built them a magnificent Church in a City which he gave to the *Portuguese* Merchants, for the Settlement of their Trade.

When he found himself assur'd of the Friendship of the *Portuguese*, whose Power increased every day in the *Indies*, and was for that reason formidable to him, he thought it his Duty, and for the Honour of his Kingdoms, to engage the Princes his Neighbours and his Tributaries to become *Mahometans*, as well as himself. But the Proposals which he made them by his Commissioners, were very ill receiv'd; for they were prepossess'd by the Prince his Brother, in favour of the Christian Religion. They all openly declar'd themselves sworn Enemies of the *Mahometan* Religion; and made Answer, That they were ready to defend themselves against all that should go about to force them to embrace it: And to let the King of *Macasar* know moreover, how much they abhorr'd it in his own Person, they refus'd to send him their Customary and Annual Tributes; which occasion'd that cruel War which I mention'd at the beginning of this History,

which was the Cause of the Establishment of the *Mahometan* Religion in the greatest part of the Island. For all the Princes, after they had courageously defended their Liberties for several Years, were at length vanquish'd by the Kings of *Macasar*; and the first Law which the Victors impos'd upon them, was that of Circumcision.

If we may give credit to the ancient *Portuguese* Relations, the King of *Soppen*, and those that were Baptiz'd by the *Paiva*, were not subjected to it: For some had the Happiness to die with their Swords in their Hands, in Defence of their Faith and their Liberties; others took Sanctuary in Foreign Lands, where they liv'd and dy'd good Christians. Whence it comes to pass, that there is not any Sign remaining now in any of the Provinces, that ever Christianity was received among them. As for the *Portuguese*, and the Missionaries that are settled in *Macasar*, they still enjoy the King's Favour, and the free Exercise of their Religion. Nor did the Princes that succeeded them, forbear to shew them upon all Occasions, what a Confidence, Esteem and Friendship they had for them, till the *Batavians* found a way to enter the Kingdom, and drive them out. Had it not been for them, one might have had the Consolation still to have seen three fair Churches which they demolish'd, and a good number of Roman Catholick Christians, who would have contributed very much to the Conversion of those Infidel People.

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And now it is not to be imagin'd, with what exactness the *Macasarians* acquit themselves of the Duties enjoyn'd by their new Religion: They would not miss of the meanest Holydays which it prescribes, without signalizing their Devotion, every one in particular, by some Good Work or other, of Supererogation; the neglect of a Bow, or any slight Washing, is look'd upon by them as a considerable Crime. Some of them, out of a meer Sentiment of Repentance, abstain'd all their Lives from drinking Palm-Wine, tho' it be not forbidden by the Law: And some there are, that will rather dye for Thirst, than Drink so much as a Glass of Water, from Sun-rising to Sun-setting, during the whole time of their Lent. More than this, they are far more devout than all the other *Mahometans*; for they observe an infinite number of Ceremonies that are not in use among the *Turks*, nor among the *Indian Mahometans*; because they believe them to be practis'd at *Mecca*, which they look upon as the Center of their Religion, and the Pattern which they ought to follow.

However, there are not any Ceremonies which are practis'd with more Pomp and Solemnity, than the Oblation, and first Purification of Children, their Circumcision, and their Funerals. So soon as an Infant is come to be four or five Months old, he is carried by his Parents to the Mosque, to Purifie him, and to Offer him to God. Five or six *Agguys* are there present at the same

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time, and begin the Ceremony with certain Prayers, which they say over the Child's Head; and after this, every one of them in their turns, cuts his Hair; for they believe he would be infallibly damn'd, should he dye with the same Hair which he brought into the World. So soon as they have thus clipt him, if he be a Boy, they set both his naked Feet upon a Scimiter; to the end, as they say, that he may be fearless and undaunted, when he comes to be of Age, to go to War; and at the same time they give him the Name of one of the Saints of the *Alcoran*. His Parents would think themselves guilty of a very great Crime, should they be so indulgent as to let him set his Feet upon the Ground, before they had been sanctify'd by the Touch of the *Saber*. The same Scruple of Conscience also will not suffer them to let Children of Quality go, before they are eight or nine Years of Age; and therefore their Nurses or their Governors always carry them in their Arms, or at their Backs. If it be a Girle, the Ceremony of setting her Feet upon a Scimiter is not observ'd; only the *Agguys* are contented to add some particular Vows to their usual Prayers, which they rehearse in favour of the Sex, and they give her a Name: And so they carry back the Infant home to the Parents House, where a plentiful Feast attends them. The Kindred, and the best Friends of the Family are invited to bear them company, and to be present at the

the Dances and other Sports, wherein they spend the rest of the Day.

Some Months after, the Infant is shav'd at home, only they leave a little Tuft of Hair upon the top of his Head, as a Token to them that know him not, that he is not yet Circumcis'd: While he wears that Tuft, he is lookt upon as unclean; and it is a great Sin to Eat with him, or to let him enter into the Mosque, to say his Prayers with the rest of the People. While he is shaving, his Father gives him a different Name from that which he received from the *Agguys* upon his first Sanctification, and by that Name he is call'd as long as he lives.

But these different Ceremonies are only Preparations to that of the Circumcision, which of all the rest is the most solemn and sacred. In the first place, they consult the *Agguys*, what Day will be best to do it in most successfully and luckily: Presently, they consult the Stars, calculate the Days of the Month; and according to the Observations which they have made, the Day of the Circumcision is agreed on between the *Agguys* and the Parents of the Child. The Day before, the Father of the Child, or if he be a Person of Quality, the Party that boards him, goes and chooses out among his Cattel the best Oxen or Bufalo's he can find, and sends 'em into the Country, to the place where they are tarry'd for by the *Agguys*, who are sent on purpose to offer 'em in Sacrifice. For it is to be observ'd, that four-

footed Beasts are never kill'd within the enclosure of the Walls, or Villages, more especially if they are to be Sacrific'd. They are also head and dress'd in the same manner, as they are prepar'd for Meat to be sold in the Market. For after they have been offer'd to *Mahomet*, they serve to entertain the Kindred and Friends, who are to be present at the Ceremony the next day; only the Head of the Ox or Buffalo which is the biggest and the fattest, is reserved whole. The Day being come, a large Copper Kettle full of Water is brought to Bathe the Infant in; there he is to stay a full Hour; and lest the time should seem tedious, they send for Dancers and Musicians, to divert em till all the Company be come. When all the Guests are met, one of the *Agguys* brings the Head of the Beast that was Sacrific'd the day before; and after he has set it down upon a Matt or a Carpet, with a clean Napkin over it; the Infant is seated upon it between the two Horns, where he sits very demurely with his Hands across upon his Breast, while the *Agguy* makes a short Exhortation. 'Tis upon this Occasion, that the Priest makes use of all his Rhetorick to encourage the Child to suffer patiently the Pains of Circumcision. He unfolds to him the Greatness of the Benefits, and the Sweetness of the Pleasures which are to be the Reward of his Submission to the Law, both in this and the other Life. To all these fair Promises, he adds the terrible Misfortunes both in this and the

the other World, which are threatned against those that are disobedient to it: But sometimes he is forc'd to quit his sublime Raptures, and descend to something more familiar, that may be more prevalent to perswade a Child that is not most commonly above eight or nine Years of Age. Sometimes he adds Threatnings to his Entreaties, and makes him yield to that by Force, which he cannot obtain by Gentleness. The Exhortation being ended, he stains his Forehead with the Blood that runs from the Ox's Head upon which the Child sits; and taking the Child by the right Hand, rehearses for him the Profession of his Faith in these Terms; *La Illa, illa allha, Mehemet resoul allha*; that is to say, *God is God, and Mahomet is his Prophet*. In the mean time, three other *Agguys* insensibly draw near the Child; one takes him by the left Hand, the other two hold him by each Foot; and when they have set him in such a posture that he is not able to stir, one of the most skilful Operators in all that Quarter comes in his turn, holding in his left Hand two little Sticks, very thin, and very smooth, with which he draws the Skin that covers the Nut of the Child's Yard, and with a very sharp Knife cuts off a little more than the thickness of a Silver Crown-piece. This Prepuce is receiv'd in a Bason, and buried at the same time at the foot of the Stairs belonging to the House.

This Operation is extreamly painful and frequently proves mortal, if they neglect the Precautions

cautions necessary for the Cure of it; and therefore they always perform the Ceremony before the Sun rises, as having found by Experience, that if they do it latter, 'tis a more difficult thing to stanch the Blood, and hinder the Part from gangreening. So soon as ever the Business is done, they carry the Child to Bed, and are very careful always to lay him on his Back. Then the Kindred and Friends to testifie their Joy to see him gather'd into the Number of the Elect, redouble their Dancing and their Songs of Gladness, till 'tis time to go to dinner. The rejoicings and feasting continue till the third Day, or that the Child begins to grow ill: for then generally the Excess of the Child's pain causes him to make those doleful moans, which draw Tears from the Eyes of the whole Assembly: but it is very diverting to see with what ease they laugh and weep when they please. At length, just before they depart, every one goes and makes his Compliment of Condolence to the wounded Infant, and the Women offer their service to the Mother, to partake of her cares and her watchings, during the forty Days that the Child keeps his Bed. The Surgeons and Physicians also never leave him, till he be perfectly cur'd: but of all their remedies there is none which they more frequently prescribe than Bathing, nor which is more effectual.

If the Infant that is to be circumcis'd be the Son of any great Lord, the Circumcision is per-

perform'd with more Solemnity and more Cost: for the same Day all the Children of his Fathers Vassals and Neighbours are circumcis'd in like manner, if they were not so before, and for three Days together they are all splendidly feasted at his Charges. There are some that spend above an hunderd Oxen and an hunderd Bufalo's before the Conclusion of this Ceremony, besides their other Expences for the Divertisement of the Company, and the Presents which they make to the *Agguys*.

I believe that the *Macasarians* are the only People of all the *Mabometans* that circumcise their Women. For in regard they are not of the same Opinion with the Turks, that whatever they do they shall be damn'd, they believe the Women ought not to be depriv'd of the means to procure their Salvation. But their Circumcision is a Mystery not known to all the World; for it is done in private and with little noise. The Men are never at it; only Women and the Oldest of the *Agguys* have a right to be present at that time. All that I could ever discover of certainty concerning this matter is, that they never feat the Girls as they do the Boys upon the Head of the Ox that is sacrific'd. And I am apt to believe that they are more merciful to the Women than to the Men, because the next Day after they are circumcis'd they are able to walk about. They never circumcise

a Girl: but they circumcise the Boy to whom she is affianc'd in another Chamber, if he were not circumcis'd before; to the end, as they say, that the fulness of the Sanctification of the chief Sex may supply the Defect of perfection in the second.

Their Funerals are always very Pompous and magnificent; for there is not any Person whatever, how poor soever he be, who has not so much foresight as to collect together sufficient to supply the Expences of his Entertinent, and who does not make it a Duty of his Religion to consecrate to it the choicest part of his Goods. And the *Agguys* are never to be forgotten in the last Wills of the Faithful; there are no good Offices or Duties of Charity which they do not pay the Sick, especially if they be rich. If the Sickness comes to be never so little dangerous, they apply themselves no more to the Physicians, but go straight to the Priests, because they do not think it then proceeds from any natural cause; and for that they imagin it is caus'd by some evil Spirit, that is to be expell'd by force of Exorcisms and Prayers. If the Disease grow Obstinate, and that the Pains continue still with the same Violence, the *Agguys* write upon little pieces of Paper the Names of God and *Mahomet*, and pin them about the Bed where the sick Body lyes. When this last of all their Remedies proves ineffectual, they begin to prepare the Patient for death; they make him

him often pronounce the Name of God, and invoke his Prophet *Mahomet*; which they believe sufficient to assure him of his Salvation; and that the pronouncing those two Names has a vertue to justify the greatest Sinner, without any imploring his Mercy. When the sick Person is near the Point of Death, the *Agguy* takes him by the Hand, and mumbling certain Prayers he gently stroaks his middle Finger, by means of which (as they pretend) he opens an easie way for the Soul, which always goes forth at the End of that Finger; and to allay the extream Pains which it causes the Person to suffer when it separates from the Body.

So soon as the dying Person has breath'd his last Gasp, the *Agguy* withdraws, and leaves to the Kindred or Parents of the Deceas'd, the Cares of all the Ceremonies that are to be perform'd in the House before he is carry'd to the Mosque. They wash the Body five times one after another; the first time with clean Water; the second, with Water wherein Earth has been steep'd; the third, with Water mix'd with the Poulder of a certain Wood that yields a very precious Odour; the fourth, with juice of Citrons; and the last time, with sweet Waters and Essences, more or less costly according to the Quality of the Persons.

When the Body is well wash'd in this manner

ner, they cloath it with a white Robe that reaches down to the Heels; the Head is cover'd with a white Turban, and after they have layd the Hands across upon the Stomach, they wrap him up in a large Sheet, which is fasten'd at the Head and Feet. After this, they remove him upon a Board into the biggest Chamber in the House, which is hung with white, and all the time that the Corps remains there, they are very careful to set little perfuming Pans up and down, that fill the Room with a delicious Odour. But because the Women never go to the Men's Funerals, the Widow receives at home the Visits of all her Neighbours that come to intermix their Tears with hers. Constancy, that upon another Occasion would be a great Honour to 'em, upon this would give a mortal wound to their Reputation. For if the Widow do not seem afflicted beyond all manner of Consolation, she would be suspected of having been unfaithful to her Husband; or at least of being glad of being at liberty to choose another.

When every thing is ready in the Mosque for the Reception of the Corps, the *Aggays* come all together, with a grave and demure Air, to fetch him from the House. At their first Entrance, they burn a great many Perfumes, if they find the Deceased has left 'em well, and that they are sure of being well pay'd; and after they have prostrated themselves three
times

times with their Faces upon the Ground, they beg of God that he will cast the Eyes of his Mercy upon the Deceased. If he were a Person of Quality, they put the Corps into a large Palanquin, cover'd with a white Cloth, and carry'd by his Slaves; at what time the Grand *Agguy* gets up into it and places himself by the side of the Corps. But if he were out of a Condition to have a great many Slaves, the little Palanquin, into which they put the Corps, is carry'd by his Kindred, if he have any, or by People that are hir'd on purpose; and then the Grand *Agguy*, if he be present, follows a foot, like the Rest; while several Persons holding little Pans in their Hands, go about fifteen or twenty Paces before the Corps, perfuming the Street through which it is to pass. Others follow close after, scattering little pieces of Gold, Silver or Copper, according to the Estate and Quality of the Deceased, which the poor People pick up, when the Palanquin is past by. The Priests follow immediately after the Corps, and next to them, the Kindred and Friends of the Deceased, wearing every one a white Turban, which is the Colour for Mourning in that Country, and discoursing all the Way as they go, of nothing else but what the Person deceased did most considerable during his Life. For the People that come after these, are pay'd for their weeping, and for praying to God for the Rest of his Soul. But all those that go neerest the Body must have a special care
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how they cast up their Eyes to Heaven: for from all the Houses by which they pass along, the People throw Water upon the Corps, and a great quantity of Ashes, believing that the Water and Ashes have a great force and vertue to comfort the Deceas'd. But the Law having declar'd all those unclean that have touch'd or only accompany'd the Corps, when they are arriv'd at the Mosque, none but the Corps and those that carry it enter into it, where they place it just the in middle of the Mosque, and then come forth again to purifie themselves, together with the Priests and all the Attendants, who stop at the Door. They wash their Hands, their Feet, their Foreheads, their Eyes, their Ears and Mouths, according to the Injunctions, which as they say, *Mahomet* has lay'd upon them. Now after they are well purify'd in this manner, the Priests enter into the Mosque; the People follow them, and all together prostrate themselves three times with their Faces upon the Ground, singing these Words, *Alla ill, Ilka akebar alla*; that is to say, *God is God, God is great.*

Their Prayers continue two good hours, sometimes standing upright, sometimes kneeling, but more frequently prostrated with their Faces upon the Ground, particularly when they pronounce the Name of God or *Mahomet*. Prayers being done, the Grand *Agguy* gives the Signal for putting the Corps in the Earth;

Earth ; and they observe the same Order in their March , as they did when they came to the Mosque. When they are arriv'd at the Place of Enterment, two Servants take the Body , one by the Head and the other by the Feet and lay it in the Grave , which is at least five or six foot deep. They put it in without a Coffin , which could not be made without Nails ; for they are perswaded that if one Nail should touch his Body, it would be a disturbance to that repose which he ought to enjoy in his Tomb. They cover the Body only with the Plank upon which it was brought , and while they are shoveling the Earth into the Grave , the Grand *Agguy* takes a Pail of Water and throws upon it. Then every Body retires, except only one *Agguy*, who stays and prays for some time. But before the People return home, they are mighty careful to purifie themselves again with more exactness than before they enter'd the Mosque : for then they wash their Bodies all over and change their Cloaths.

Some time after the Funeral, the Kindred of the Deceased meet together, to consult the Design of a *Mausoleum*, which the Honour of the Family requires that they should consecrate to his Memory. It is usually made of Stone, very much like one of our Ancient Monuments : and so soon as it is finish'd, they send such a number of Slaves and Servants of the House for forty Days together, at cer-

tain set hours, to adorn it with Flowers and pray by it, in the midst of the Smoke of such Perfumes as they bring along with them; and at the end of those forty Days, the Kindred and Friends of the Deceased go all in a Body in their mourning Habits; spend an hour or two in Prayers and Tears, and after they have thus pay'd him their last Duties, they return althogether to the Widows House; or else they go into the great Room belonging to the Mosque, where a sumptuous Feast attends them, and where several Tables are serv'd all alike, as well for poor as rich. For upon this occasion they make it a Duty of their Religion and their Friendship for the Deceas'd, to admit of all Comers indifferently without distinction.

Nevertheless all this does not satisfie the Piety of the *Macasarians*, nor their Zeal for the Relief and comfort of the dead: for there is among them a certain day appointed to pray for their Kindred and Friends deceas'd, and to repair their Tombs. Which Day follows immediatly after their Lent; to the end that having been sanctify'd by fasting, their Prayers may prove the more meritorious and acceptable to God. They go about the beginning of the Night to the Church-Yards, surround the Tombs of their Kindred with Tapers and Wax-Lights, and stay there at their Prayers till it be Day, or else till Hunger calls them home. Upon their return from
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the Church Yard, the eldest or richest of the Family gives a Collation to his Kindred and Friends, and if he have a considerable Estate, he orders great Alms to be distributed over all his Signiories, and to the neighbouring Villages, with an Injunction to the Poor that receive them, to pray to God for the Dead: Neither are the *Agguys* forgot at the time of his Distribution; they have always the best share: and what they receive that Day, may well suffice for the subsistence of their Family for a whole year.

The same Ceremonies are very near observ'd in the Funerals of Women, and Children Circumcis'd: but they make no Burials for Children that dye before their first Oblation; for they are put in the Ground in the Night time, and in a place apart by themselves. As for Children dead born, as they are deem'd unworthy of Burial, they are put into an earthen Pot, and thrown into the River, or expos'd to the Birds of the Air to feed upon.

Next to the Oblation and Circumcision of Children, and the Funerals of men grown, there is nothing in the Religion of the *Macasarians* more Pompous or solemn, than the Solemnity of their Sacrifices. For example, if a man finds himself in a declining Condition, either by the unexpected loss of all his Estate, the hasty Death of his

Relations, or through any other misfortune, so that he believes that Heav'n is incens'd against him, he buys a He-Goat, carries it out of the City, and desires an *Agguy* to come and offer it: The *Agguy* fails not to be there, and when he has caus'd the beast to be bound, he cuts the Throat of it, fleas off the Skin and throws it way, wishing at the same time that the Wrath of God which was ready to pour down upon the Man, may fall upon That: After he has well wash'd the Flesh, he carries it to a House to dress, and after it is well boyl'd, it is set, seething Hot, with a great deal of respect in the middle of the Chamber, in a large Bason, surrounded with other Dishes that are fill'd with Rice and Fruit. Then he who is at the Charge of the Sacrifice, offers it all to *Mahomet*, conjures him to have compassion upon him, and to appease the Wrath of God wherewith he is threatend. His Friends also whom he has invited to the Sacrifice, say the same prayer, and wish him all manner of prosperity; and after the Meat is could enough, to believe that all the Smoak is mounted up to Heav'n as high as *Mahomet's* Throne, they carry it to the Mosque, the Drums and Trumpets sounding and beating all the Way, whither the Guests invited follow, and go to eat their share of the Sacrifice with the Priests, who receive them in a great Room hung with white, which care
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was taken to have well perfum'd before-hand. The Grand *Agguy* also says some certain Prayers over the Meat, and then takes his place with the rest. Then they do all that lyes in their Power to comfort up the afflicted Person, and to put him in hopes of a better Fortune; which done the Grand *Agguy* dismisses him and sends him home in peace. This Ceremony is usually perform'd upon a Holyday or *Guman* Day, which is the Name they give their Sabbath.

The *Macasarians* have no more than three Holydays in the year; but every Moon, they have three *Gumans*. The first, the last Day of their Lent, and the thirtieth afterwards, are solemniz'd with a more than ordinary Pomp and Magnificence. They sanctify those Days by being present at a Sermon which the Grand *Agguy* preaches to them about ten a Clock in the Morning; which being done, they sing their Prayers altogether in a Tone that has somewhat of Harmony in it, and with a demureness and modesty infinitely surpassing the greatest Part of Christians in our Churches. They have so high an Idea of the Sanctity of their Temple, that they dare not spit in it; and do all that lyes in their power to abstain from laughing, for fear of interrupting the Pious Meditations of the Faithful that whisper inwardly to themselves.

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You shall never observe them turning their Heads to see what's the matter, nor discoursing one with another; but always with their Eyes fix'd upon the Ground and their Hands cross'd upon their Breasts, they ply their Devotions during the full two hours that they continue there.

So soon as they come out of the Mosque, every body returns to work in their Calling; for the Law does not forbid them to work, unless it be upon their three great Holydays, and those Days they spend in Prayers and Rejoycing; all the People meet ten times in the Mosque, and every time they stay no less than half an Hour. But they never go to their Prayers, before they have seriously examin'd their Consciencs, to know whether they are worthy to perform the Duty: For they are excluded from it by the Law, if they have touch'd a Pig, a Dog, or a Dead Body; or have Eaten, Drank, or had any Discourse with a Person of another Religion. They are also so scrupulous, that they believe themselves unclean, if they touch'd the Hand of a Woman, or the Chair wherein a Stranger has been sitting, or the Matt or Carpet that has serv'd him to take his repose, or have Drank of the same Cup wherein he has Drank; unless they are Purify'd from all these things, by Washings ordained by the Law. If they remember themselves to be guilty of these things, they must Wash
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their whole Bodies, or at least their Hands, Feet, Eyes, Ears, Mouth, and all the rest of the Face; tho' they have been defil'd in that manner either through Inadvertency, or out of an indispensable Necessity. And they are bound so strictly to observe these Purifications, that if any one should be known to have committed any of these Transgressions, and should enter the Mosque before he had Purify'd, he would be expell'd from thence with Ignominy, as an Impious Wretch.

All the Mosques are built of Stone, and some there are as large as our fairest Churches, or very near it. The outside and inside are extremely neat; but they have neither Altar, nor Ornaments, nor Images; only bare Matts that cover the Pavement, and a Carpet which adorns the Grand *Agguy's* Pulpit when he Preaches. Upon Holydays and *Gumans*, they are all hung with white Stuff, enlighten'd on every side with a great number of Wax-lights, and care is taken that there be no want of Perfumes from Morning till Night. Which however is not so much for the sake of Neatness and Decency, but out of a Sentiment of Respect for the Holiness of the Place, which they never enter into, but with their Feet bare. And they that wear Pantoffles, whether Priests or Laymen, may leave 'em at the Door, without fear of losing 'em; for such a piece of Rob-

bery would be a kind of Sacrilege never to be forgiven. They whose Feet are dirty, wash 'em at the Door, before they enter, in two great Vessels, that always stand there full of Water ready for the purpose.

The Women are not permitted to enter the Mens Mosque ; they have one close by, where they meet at the same time, and an *Agguy* preaches them a Sermon, and begins the Prayers, which they continue in very agreeable manner ; but they make an end somewhat later than the Men. However, Silence is not there so well observ'd, as among the Men. For if any Man has any Business with a Woman, where it is, that he goes to speak with her, the Sacredness of the Place, and the Number of Witnesses that see them, secure them from all suspicion of Courtship ; and the Husband, so jealous at another time and place, never minds what is said or done upon that occasion.

The Houses of the *Agguys*, (for every one has a House to himself,) are not above twenty or thirty Paces distant from the Church. They are plain, and built of Wood, like the rest ; but very neat, and kept very clean. 'Tis true, these Priests are maintain'd at the Publick Expence, nevertheless they have Funds of Money, and Slaves in Propriety ;
and

and there are three Orders among them, whose Functions are quite different.

The first sort are call'd in their Religion, *Labe's*. These must have pass'd through all the Exercises of their Studies, and be sufficiently instructed in all the Mysteries and Ceremonies of the Law. These *Labe's* are they that accompany the *Agguys*, when they Sacrifice, and when they Pray and Preach in publick upon Holydays. Moreover, they are entrusted to say Prayers for the Dead; and the Reward which they receive for so doing, is all the Profit they have from the Mosque, to the Service of which they are appointed: So that they have the liberty to follow some Calling, if otherwise they have not wherewithal to subsist. Nor does this Order oblige 'em to shut themselves up in a Cloister, nor to renounce Matrimony.

The second Order, which they call *Santari*, is more exalted than the former, their Obligations are much greater; for Marriage is incompatible with their Functions: I mean, that they cannot Marry during the whole time that they are engag'd in it; nor do they make choice of any for the Exercise of this Order, but of Persons that are Widowers, or that never were Marry'd; and when they are ordain'd they are oblig'd to make a Vow of Chastity for so long as they are willing to serve the Mosque. For they having the Sacred Books in their Custody,
and

and being entrusted to look after the Mosque, to see it swept and adorn'd, and to beat the Brass Drum at the prefixed Hours, to call the People to Prayers, there is requir'd from 'em a Purity and Innocence of Life, that may be suitable to the Excellency and Dignity of their Functions.

Moreover, that they may be the less expos'd to the danger of becoming unfaithful to their Vocation, and to their Vow of Chastity, they live Night and Day in little Cells, separated one from the other, and which are all built in the Mosque: There they receive every Morning the Alms of the Faithful, upon which they are to live all the whole Day, for they are to enjoy nothing in Propriety; and when they want any thing necessary for the Support of Life, they think it an Honour to go and Beg from door to door. Their Number is more or less, according to the bigness of the Mosque; they wear neither Locks nor Beards; a plain Bonnet of white Linnen covers their Heads, and the Garment of the same colour, with which they are cloath'd, reaches no farther than their Knees. If they are forc'd to go abroad upon any urgent Affair, they beg leave of the Grand *Agguy*; and then they put on what Cloaths they think convenient; nor are they distinguish'd from Seculars, but only that their Heads are shaved, carry a white Tur-

Turbant, and wear neither Scimitar nor *Crit* by their Sides.

The third Order is that of the *Toüan*, which cannot be conferr'd in any other place than at *Meca*, and that by the Grand *Mufti* himself. Whence it comes to pass, that there are very few *Toüans* in *Macasar*; because that every body will not give themselves the trouble of going so far to be Ordain'd, nor engage themselves in so great an Expence. This Order, which they receive from the Hands of the Grand *Mufti*, renders them all equal, as to the Dignity of the Character; but the inequality of the Jurisdiction, makes a great difference between them. They who serve the biggest Mosques, have more Credit and Authority than the others; and he who has the Honour to be near the King, is the highest of all, as it were the Patriarch and Primate of the Kingdom; nor does he acknowledge any one above him, but the Grand *Mufti* of *Mecca*. They may all Marry, and if their Wives happen to dye, they are permitted to take another. But they are forbid Polygamy, under very severe Penalties, which they cannot escape, if they are convicted of it. As they are beloved and respected by all the People, who load them with Presents every day; and as there is not a Wedding, nor a Feast, to which they are not first of all invited, and honourably admitted,

mitted, the Life which they lead seems very commodious and easie. They are clad in a long white Robe, almost like that of the *Turks*, which reaches down to their Heels; they wear a Girdle of Silk-Tissue of several colours; the Breeches which they wear under their Garment, and which hides all their Legs, is of a decent sort of Stuff: and upon their Feet they wear a thin Pantofle of a red colour, made after the *Turkish* mode. They are obliged to Preach upon all Holy days and *Gumans*; to Read the *Alchoran*; to begin the publick Prayers; to Sacrifice the Victims; to assist at the Purification of Infants, Circumcisions, Weddings, and Buryings: And these are they that conferr the two Orders of *Labé* and *Santari*, by reciting certain Prayers over those whom they Ordain, and giving them the white Turbant, and their Habits.

There must be at least three or four to Officiate in the great Mosques; but one is sufficient for the small ones, and those in the Country. In his absence he substitutes two or three *Labé's*, if there be so many under him; or for want of them, as many Laymen of the more Learned sort, to perform his Functions: They Preach, they Say Publick Prayers, they Bury the Dead: But every time they Pray or Speak in Publick, they ought to stop their Ears; they call them *Pridala's*, during the time that they are employ'd

ploy'd. They are also oblig'd, as well as the *Toïans*, to Pray six times a Day; in the Morning before Sun-rise, at Eight or Nine a Clock, at Noon, at Three of the Clock in the Afternoon, or thereabout, a little before Sun-set, and an Hour after. But when they Pray, they never wear the *Toïian's* Turbant, which is of Cloth of Gold; but wind about their Heads a plain Rowl of white Linnen, if they be *Labe's*, or of any other colour, like the rest of the People, if they be Laymen.

The *Toïans* have a kind of Jurisdiction, independant from that of the Magistrates, over the People that are subjected to them. For if any one of their Parishioners, during Lent fail of being at Sermon and Prayers, every time that there is Praying and Preaching in the Mosque; or if he be convicted of not observing his Fasting-Days with all the rigour that the Law enjoyns, he is a happy Man if he escape with a publick Reprimand, or, a dozen of good Bastinado's over the Shoulders, which his Pastor bestows upon him.

Their Lent begins and ends at the same time with the *Turks*; but it is observ'd exactly according to the Letter of the *Alcoran*, without any Qualifications of the Severity of what is at this day in Practice among other *Mahometans*; they call it *Pouïsa*. There are

are some People among them so devout, that not content to have pass'd the whole Day without eating or drinking, eat nothing at Night, which is the time allowed for repairing the losses of the Day, unless it be some small quantity of Rice, or a little Fruit, which they wash down with fair Water.

The *Toïans* have no Habits particular to the Functions of their Ministry; they only tie about them a large Towel of painted Cloth, when they cut the Throats of the Sacrifices; and when they Preach or Pray, they put on a Turbant of Cloth of Gold. And tho' their Wives are in great Esteem among the People, yet are they not distinguish'd from plain Citizens Wives by the Richness of their Habits. Quite the contrary, they affect to give the Women the same Example of Modesty which their Husbands study to give the Men: Nor are they permitted, any more than other Women, to enter the Mosques in which their Husbands officiate.

Some time since there was one of these *Toïan's* Wives, who in the height of her Pride and Curiosity had the Confidence, one Fast-Day, to go to Publick Prayers; but so soon as the *Toïan* had notice of it, he set up a loud Cry, and after he had Interdicted

dicted the Mosque for that Day, as having been Prophan'd, he took his Wife by the Hand, and publickly Divorc'd her, as unworthy to be the Wife of a Priest of the Law. And this Example took so much the more with the People, because they knew, that the *Toïan* had a tender Affection for her, and that he was no less belov'd by her. From thence he led her to the adjoining Mosque, where the Women were also met, and constrain'd her to beg their Pardon, for having brought such a Scandal upon them by the Impiety of her Deportment. He also forbid her going any more to the Female-Mosque, before she had made an Atonement for her Crime, by Praying certain Days, over the Tombs of the Dead, and giving Alms to the Poor of her late Husband's Precinct, for two Months together.

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